

# THE JAPAN CHRISTIAN QUARTERLY

Vol. IV, No. 2

APRIL 1929

Read the Article, in this Number, on the Religious Organizations Bill, by Rev. Saneharu Ojima, besides other interesting and valuable contributions.



**Editor-in-chief:**—Rev. W. H. Murray Walton, M.A.

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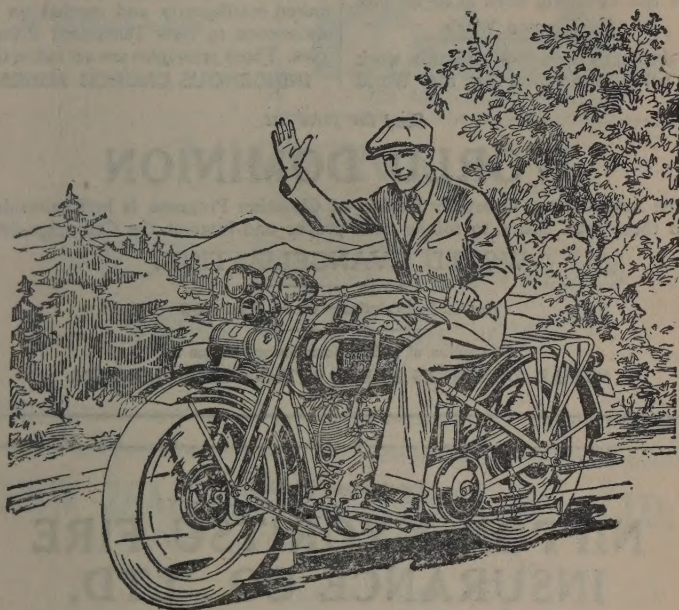
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# THE JAPAN CHRISTIAN QUARTERLY

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## Who's Who in this Issue

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*Rev. W. J. Callahan* is a missionary of the Meth. Epis. Church, South and is Superintendent of the Matsuyama District.

*Rev. D. Norman* is a missionary of the United Church of Canada and resides at Nagano with wide evangelistic work in that district.

*Mrs. Hana Muraoka* is widely known as a writer and is on the Editorial Staff of the Christian Literature Society.

*Rev. A. Ebisawa* is General Secretary of the National Christian Council.

*Mr. Gilbert Bowles* is of the Friends Mission and is Principal of the Tokyo Foreign Language School.

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*Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.*

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## EDITORIAL NOTES

**Toyohiko Kagawa**

The inclination of the public in the home land is to concentrate all attention upon some single outstanding person in these Eastern countries and to make a lay figure of him, on which all their thoughts and aspirations are made to depend. This is an easy approach to an understanding of the East. It is the line of least resistance. It obviates the necessity of making a patient and comprehensive study of all the great forces at work in the creation of a new Christian order. Many, for example, have given up the thought of trying to comprehend India. All that is necessary is to know something of Gandhi.

After having said these things by way of precaution, we recognize, on the other hand, that Mr. Kagawa occupies a unique place among the Christian forces in Japan. He is an exceptional personality and a devoted Christian. He has a large hearing wherever he goes and is an indefatigable worker. He attends Christian conferences and tries to maintain fellowship with the main body of Christian workers representing organized Christianity.

In two respects Mr. Kagawa has attained eminent success. He seems to be entering upon a third phase of activity in which already his labors have become noteworthy. First of all as a social worker, as an interpreter of the mind of Christ toward the poor and depressed in Japanese society, as one who has identified himself with the poor and as a resident worker, Mr. Kagawa has

endeared himself to thousands in their suffering and this has given him a name for sacrificial service in the spirit of Christ among Christians everywhere. In the second place, in the writing of fiction Mr. Kagawa has succeeded in reaching a wide public here in Japan. In truth, it is through his novels that he has become so widely known. It is the knowledge of him through his novels which makes it so easy to bring together crowds of people in every part of the country, when he is announced to speak. His name is well known, as is his sympathy for the depressed classes of people. Mr. Kagawa has written numerous books, but in this direction he has not been specially successful. He has written some ponderous and scholarly volumes, but we do not hear much about them.

Mr. Kagawa's career seems to be entering upon a new and very welcome phase. He has consented to participate in the National Evangelistic Campaign. He has brought into that Campaign his slogan, 'A Million Souls for Christ'. He has become deeply interested in the work of John Wesley, in the 18th Century, when revolution was in the air in Europe. He is perceiving that the need of the masses of population, now as sheep without a shepherd, is for the Gospel of Christ. He has been speaking at different places and with good results.

No one would have Mr. Kagawa detach himself from the poverty ridden districts in the great cities. There he has established himself and his position is of great advantage to him, even in his wider activities under the slogan of 'A Million Souls for Christ'. It is to be hoped, however, that many of the schemes and organizations he has proposed out of his fertile mind will be replaced by complete consecration to the great cause his Campaign for a Million Souls represents. The Archbishop of Canterbury, who has just retired, in speaking recently on John Wesley, remarked that he did not undertake to fashion England according to any plan. The great and influential persons of human history have addressed themselves to the human heart, out of which are the issues of life. When one sees a list of the various organizations recommended by Mr. Kagawa, he cannot but cherish the hope that in the fire of his passion for a million souls, his measures and plans will be consumed, and that the extraordinary access he has gained to the people of Japan will be taken advantage of by him as a door opened by the hand of Providence.



## Shall Jethro Supplant Moses?

Dr. Caroline Macdonald, writing out of actual experience in dealing with the unfortunate and defeated, has verified the things about which she speaks. "If Christ is not performing miracles today, then we deny God while we speak about Him and the uniqueness of Christ while we proclaim Him from the housetops." It may be true that many have lost the sense of God's nearness in our time. It is not improbable that our minds turn away from the direct actualization of the power of God for the life of the world, to a thoughtful contemplation of methods and forms of organization as if these were matters of most importance. We may be in need of revising our point of view. It would be very instructive if once more we placed ourselves by the side of those through whom the Church was founded, in the earlier dispensation, the record of whose faith and hope and experience we have in the Old Testament Psalms and Prophecies. It would likewise be helpful if we tried to adjust ourselves afresh to the outlook of the Apostles who set about, in accordance with the Master's last command, to accomplish the stupendous task of converting the outlying tribes and nations to the Christian faith. In short, great good might come to the Church at the present time if once again the language of the true believer and faithful Christian were made to take the place of current modes of speech. The Scriptures are filled with references to the historical displays of God's power much as we see that power exhibited in the natural world. We find that the power of God is disregarded in the self-will of our own hearts, evidence of which is our strong inclination to walk in our own counsels. We are told to number our days in order to apply our hearts to wisdom. But the modern man is not disposed to number his days, to take account of his transitory hold upon the forces he would use in achieving his ends. He seems to have little consciousness of his finite character. Hence he is slow in applying his heart to wisdom, in putting his trust in the higher sources of power, in giving any actual expression to the thought which declares, "yet God is my King of old giving salvation in the midst of the earth."

If the whole earth is to be filled with God's glory, we ought not to deceive ourselves by supposing that human counsels will bring this about. We are called to subdue and rule the world by the strength, not of man, but of God. The authority which no one can challenge is His authority. The power which no one is able to resist is His power. The purpose which no one can set aside is His eternal purpose. We are invincible, as a Christian army, only in Him.

We cannot rest satisfied with the present state of the Church. We are thankful for the devotion which strives and for the love which inspires a life of active service. But we should take a step beyond this in order to secure the right relation of God to the Church. We should realize an overpowering sense of the presence of Him who "can do as he wills with the inhabitants of the earth even as he does with hosts of heaven."

Our need of readjustment is shown by the matters which receive greatest emphasis among us. By every right and consideration in a modern Christian Conference, Jethro should receive greater honors than his son-in-law Moses. It was Moses who brought God and the people together. It was Jethro who suggested a wiser plan in judging the people of Israel. It does not take the Scriptures long to dispose of Jethro and his wise counsel with regard to the method he suggested to Moses. But the man who met with God in the mount and brought down the commandments and who beheld with the people the manifestation of divine power was not the author of a method but the leader of the people into the presence of God. It was Moses, not Jethro, who appeared on the Mount of Transfiguration. It was of Moses, the Servant of God, not of Jethro, and of the Lamb, the redeemed sang, with the harps of God, and cried, saying, "Great and marvelous are thy works, O Lord God, the Almighty, righteous and true are thy ways thou King of the Ages."



## The Twentieth Century Christ

**Dr. Caroline MacDonald**

I have just finished reading a very learned book written by an eminent theologian and a valued friend. The miracles of Christ are its theme. My friend is a mighty man of valour in the realm of theology and one greatly beloved in the wider realm of his personal relationships. And yet if his object is to convince the twentieth century that the Man of Galilee was the eternal Son of God, I cannot but think that his whole approach to the subject of miracle is from the wrong angle. We concern ourselves with problems which are incapable of ultimate proof, if we attempt to verify by reference to the first century what is provable only through the life of today. "The works that I do shall ye do also and greater works than these shall ye do", was not the expression of a pious hope on the part of Christ but an affirmation of the fact that there is no past nor future with Him but only eternal present. If Christ is not performing miracles today, then we deny God while we speak about Him and the uniqueness of Christ while we proclaim Him from the housetops. Ordinary men and women who uphold by their labour the whole structure of society have no time to learn the way into the Kingdom of God, unless Christ be in our midst today, unique and triumphant as He was long ago. Unless He is here in the things of nature and of art; in science and in human behavior; in self sacrifice and in brilliant deeds of valour, whether recounted in history or enacted in secret places where only God can see; in failures that illustrate the need for strength; in sin that shows the need for truth; in suffering that reveals our spiritual and physical imperfections; in ambitions that point us to a country yet to be; then was He never here and our faith in the past is vain and our future a forlorn hope.

Is Christ dead? Are there no twentieth century miracles? We strain to prove that Christ two thousand years ago walked on the sea and fed the 5,000. But today his servants do greater deeds than these, for who will say that scientists in their achievements for the welfare of the race are not servants of the most High God?

Men fly over the sea today instead of walking on it, annihilating time and space in the process: and whole countries were fed during the war by the energy of one man who has since been called to be President of the United States.

But Christ's greater miracles are in the realm of the inner life as they were also in the days of His flesh. Christ's forgiveness of Peter was a far more potent miracle than any of His so-called mighty works. It was the unforgivable sin of the betrayal of a friend that Peter committed. It was worse than that. It was the betrayal of a friend in his last extremity. I can understand how one can forgive one's enemies but to forgive a friend is unthinkable. It is nothing to forgive one who is frankly opposed to us and who hates our ways and our doings and the very sight of us. But it is another story to forgive one for whom we have done our best and spent our time and poured out our prayers and exhausted our energies. It was not the prayer of Christ on the Cross for those who had done Him to death that is the sign of His uniqueness, but the message sent to the apostate disciple after the resurrection. "Go and tell the disciples *and Peter* that He goeth before you into Galilee".

I have seen a like forgiveness in the twentieth century and I can believe that it happened in the first. The twentieth century story cannot be told here but it is one of the signs that Christ dwells with us today and is still touching the springs of human life.

We seek Christ amiss when we look for Him only in Galilee and in the places of prescribed prayer and mediation and retirement. We look for Him in the churches but the pews are empty and we say that He has withdrawn Himself from the world. We must look for him also in the mines and the factories and the places of toil where men like Him have no place to lay their heads and again like Him have no leisure so much as to eat. What matters it to me that He walked long ago in Galilee if He is not walking now in the prisons of Tokyo and in the busy life from which no one can escape if he is to do his duty to his generation. What matters it to us that He quieted madmen twenty centuries ago if today also He is not casting out devils from those who are distraught and lost among the mazes of life. How can one tell a man in prison and condemned to death that he dwells within the realm of eternal life if Christ be not at hand to give assurance to



the fact.

The other evening a man spoke at a meeting at our house on the subject of "Who is our enemy?". He spoke with authority and not as the scribes, for he had spent thirty years in prison. He was released about twelve years ago and is now sixty three years of age. He learned about God in a prison cell and studied the Bible by the light of the moon when there was one, and when the moon did not shine he communed in his heart with the God he had found for himself. There is a light in his eye which is reflected from the depths of his being wherein the fires of God burn. The man literally goes about doing good, preaching here and there on occasions and raising hens for a living: and perfectly sure in the midst of it that all life is a miracle with himself as the shining example. At the age of 63 he is as strong as an athlete: I saw him perform an act of muscular Christianity on a young man at a meeting at which I had been the speaker, which surprised the youth into an attitude of mind which a less vigorous method might have failed to accomplish.

This man for his crimes had been twice condemned to a life sentence and yet he is out in the world today preaching the Gospel of God. He had been the terror of prison officials and had once made a dramatic escape from a prison in Hokkaido. And then one day Christ passed by and the man was born anew. He is a living miracle. If he were not a miracle he would not be alive.

I take another example at random. Two years ago a handful of Christians fought a valiant fight against the passage of a so-called "Religions Bill" which was being presented to the Diet. The Bill was opposed on the ground that it interfered with religious liberty. The Christians opposing it organized an opposition campaign in the newspapers, through public meetings, by personal interviews with members of the Diet, and an intensive propaganda directed towards the Committee of the House of Peers who were at the time considering the Bill. The government officials who had spent ten years in preparing the Bill fought with great zest to push it through. The Christians persisted in their opposition and the Bill was defeated in Committee.

This year the Bill appeared in a different outer garment but with the spirit in no wise changed. It was sponsored by a different government and was designed to deceive the very elect with its change of name and nomenclature. But a little weak man who

had been seriously ill since the fight of two years before rose from his sick bed and took the field again in the van of the Christian fighters. With practically no money to finance the campaign they published their protests and held public meetings, enlisted the newspapers in their cause, turned their batteries on the authorities who were presenting the Bill for the second time and interviewed Diet members again at the time of writing the Bill is still in Committee, but it is expected that it will be held over until next year, or else all reference to Christianity debated.

All the Christians in the country massed together could not influence the election of a single member of Parliament and yet their crusade for religious liberty conquered. Two successive governments have deemed it expedient to bow before the force of Christian opinion insignificant as it seemed to be in numbers alone. It is not the first time that a handful of Christians have turned the world upside down nor will it be the last. Christ still walks with us in every movement dedicated to His spirit even if not always to His name.

I have a friend who spends his days among the outcasts of society. He sees them in prison and out of it, finds work for them and at all times and seasons points them to the way of life. When they fail he sets them on their feet again. When they get into the police stations he gets them out. When they are put into prison he follows them there. He visits their families and cares for their bodily and other needs. He settles domestic troubles and prevents divorces by suggesting mutual forbearance until disagreements can be settled. And yet they are sometimes thankless and forgetful and go wrong again. But my friend does not forget that however far a man may stray he is still a child of God. What is this but just the love and patience of Christ still working in our midst and the miracle securing as it did in those days when He said, "Go and sin no more."

The Christ still walks among those who believe when belief is impossible, who forgive what is unforgivable, who are patient after patience is exhausted and who still endure after having suffered all things. We look for Him in the wrong place if we do not realize that every part of life belongs to God and that every true effort has its fulfillment in Him whether called by His name or not. We lose His meaning if we do not understand that life is



not merely personal but also civic, not only spiritual but also physical. He recognizes neither a divided personality nor yet a divided society, but only one kingdom of love to which we shall all one day return as to an inheritance from which we have long been separated. And as a sign of His presence there shall be a redeemed society whose foundations are justice and mercy and its bulwarks peace.

## The Religious Organizations Bill

By Saneharu Ojima

The so-called Religious Organizations Bill now pending in the Imperial Diet marks the third attempt of the Japanese Government in modern times to create a comprehensive law dealing with the religious situation as a whole. The year 1899 saw the presentation of the famous bureaucratic Yamagata Religions Bill. This bill passed a special investigation committee set up by the Diet, but was defeated in the Diet. The year before last the Okada Religions Bill was brought forward, but because of defects in the bill itself as well as because of strong opposition was suppressed in special committee. The Diet never formally voted on it.

Now comes the new Religious Organizations Bill. The actual contents of this bill have only very recently been made known. Some time ago certain Christian organizations requested the Bureau of Religions of the Department of Education to make public the contents of the proposed bill, but the request was not complied with. The contents of the bill were revealed by the government little by little as the special committee to which it was first referred was working. It was made public in its entirety only after this special committee had completed its examination. Even before the bill was fully made known to the nation the government began a campaign of propaganda in its support. In its opening propaganda the government published a memorandum of some fifteen points in which the new Bill was compared with the Okada Bill to the advantage of the former. Many Christian pastors simply accepted the word of the government in this matter and concluded, prior to private investigation, that the new bill was superior and worthy of their support. Yet careful examination of the new bill after publication has revealed points wherein it is actually worse than the previous Okada Bill.

An example or two may suffice to make this statement clear. Under the provisions of the Okada Bill the official representative of a religious group in making application for government recogni-



ition was required to send a letter of application to the authorities. As proposed in the new bill he has simply to send in a report of status. On the surface this looks like an improvement. In reality it favors ecclesiastical absolutism inside the religious groups themselves, since it may be possible for the official head of the group to report a status that does not give proper credit to the attitudes of opposing minorities.

Again in the cases of religious societies (not churches, sects, denominations, etc.) the proposed form of reporting status looks better on paper than it will work out in actual practice. As a matter of fact, however, in so far as actual government control is concerned the two forms of application for recognition and for reporting status are identical. In the one case the government may simply refuse the application; in the other, it may ask for revisions. But actually, from the standpoint of the religious bodies themselves, the application form is to be preferred. It makes possible the securing of formal government recognition on the part of bodies which should have it. Under the provisions of the new bill the government avoids giving recognition (*kyoka*) to undesirable societies by withholding it from all. As a matter of fact, undesirable societies are already well controlled under existing law.

Another interesting point which may be noted at the beginning is the attitude toward the bill taken by certain of the elder statesmen of the Seiyukai Party itself—the government party. Such men as Kunisuke Okazaki, Korekiyo Takahashi, former premier, Takeshi Inukai, holder of various portfolios in previous governments, are all opposed. That is, they have expressed their individual opinions as contrary to the bill although they are not conducting active propaganda against it. Mr. Tatsunosuke Yamazaki is opposed to the bill although he is a high official within the Department of Education itself which is the very source of the bill. Members of Parliament within the Seiyukai Party who oppose the bill are numerous. Among Christian bodies, the Presbyterian Church of Japan and the Holiness Church are in opposition as organizations. Because of this and other opposition the actual introduction of the bill in the Diet was delayed by the government. Normally the bill should have gone before the Diet in the latter part of January; it was held up by opposition until about the tenth of February.

In its nature the bill is far from being an example of the

principle of separation of Church and State. Nor again is it an example of absolute monarchy within the church as in the case of the Roman Catholic system under the Pope. It is on the other hand an attempt to set up legal devices wherewith government officials may rule the church. Such passages of the Bible as those of I Peter and Romans 15, etc., teach that Christians should be loyal to the ruler and obey the law. Christians are by principle obedient to ordinary law. Japanese Christians, conforming with Art. 28 of the Imperial Constitution, are foremost in promoting public order; they serve as soldiers and pay their taxes like others. What shall they do, however, in the presence of an attempt to set a control of religions that actually violates the guarantee of religious freedom contained in the Imperial Constitutions?

In the Religious Organizations Bill a form of special law is proposed that is probably without parallel in the world. In the Roman Catholic Church, a believer, the Pope, rules over other believers. The same system has prevailed in the Greek Church. In the new Religious Organizations Bill it becomes possible for unbelievers to rule over the inner affairs of Christian believers. In religion the best results will be obtained by permitting each religious body to directly manage its own inner affairs. When control is in the hands of outside bodies disaster awaits, as witnessed by the sad history of the Russian State Church due to outside political manipulations.

Professor Luzatte of the University of Rome once said that there were four countries in the world that had worked out satisfactory solutions of the relations of church and state, namely, France, the United States of America, British India and Japan. If the new bill becomes law, this kind of praise becomes meaningless. Japanese national glory in this particular vanishes.

In its general outline the Religious Organizations Bill consists of ninety-nine different articles. A large space is devoted to setting forth of strict regulations covering property ownership. The bill provides that each religious body must present to the government an official representative who stands for the body before the government. The government deals with the religious organization concerned only through this individual. He must even take punishment on behalf of the body he represents should punishment be required. The text of the bill employs various terms for designating this official representative, depending on the nature



of the religious organization. The bill makes possible representation as sects, denominations, religious orders, individual churches, religious societies, etc. All must alike find some way of placing before the government an official representative with whom the government may deal. Further points regarding the nature of the bill will become apparent in the criticism of the bill given below.

It is of interest and importance to note the attitude of Buddhism toward the bill. Fifty-six Buddhist sects have proclaimed themselves in its favor. It is easy to understand this situation. Buddhism is in matters of organization and control already strongly bureaucratic. Her priests are in almost absolute control. These bureaucratic tendencies in Buddhism will be further strengthened if the new bureaucratic religions bill becomes law. Then again the bill holds out to Buddhism a great property inducement that is hard to refuse. Under the terms of the arrangement proposed, Buddhism will be given opportunity to secure from the government property valued at Yen 10,000,000. That is to say the Buddhist sects are given the privilege of buying this property from the government at one half the current valuation with payments extending over a period of years. Thus, at existing valuation, Buddhism would receive about ninety million yen worth of property, representing for the most part appropriations made from Buddhism by the government in the early part of the Meiji Era.

In spite of all this, however, there is considerable opposition to the bill even within the ranks of Buddhism. The powerful Shin Sect including ten sub-sects, has advanced three points in which it requests revision. These are:

(1).—The bill provides for religious propagation by laymen as well as priests, for compensation. Shinshu opposes this. It wants propagation only by priests.

(2).—In the next place Shinshu opposes the provision which the bill makes for the recognition of small, individually founded church organizations.

(3).—In the third place it wishes the educational qualifications of religious workers, priests, evangelists, pastors, etc., strengthened beyond what is contemplated in the bill. The bill proposes the requirement that religious workers shall be graduates of middle schools with at least two additional years of pro-

fessional religious training. Shinshu desires middle school graduation, then three years of special preparatory training (*Semmon Kôtô Gakkô*) and then at least two years of professional religious training.

It is probable that the purpose of the Shin Sect in this last point is to weaken the position of its great rival, the Tenrikyô Sect of Popular Shintô wherein educational requirements are not uniformly high. The Shin Sect announces that it will repudiate the bill unless the above revisions are accepted by the government. Since they are asking for impossibilities, their attitude is equivalent to a full rejection of the bill.

A Buddhist Alliance (*Bukkyô Taishû Dômei*) made up largely of young priests of all sects, with an executive committee of about forty, is opposing the bill. The most earnest of all in opposition among Buddhist groups is the Buddhist Believers Alliance (*Bukkyôto Dômei*), made up of representatives of all sects. The organization is opposed to placing Buddhism, Popular Shintô and Christianity on an equal footing in one and the same law, on the ground that Buddhism is the only religion. According to the editor of the *Chûgai Nippô* (a Buddhist daily newspaper) about one-third of the Buddhists are opposed to the bill.

The attitude of the Christian forces of Japan should also be carefully noted. Ten different Christian denominations have taken formal action opposing the bill as organizations. These bodies are: the Presbyterian Church of Japan, the Holiness Church, the Salvation Army, the Baptist Church of West Japan (Southern Baptist Convention), the Free Methodist Church, the Christian Alliance, the Narazene Church, the Evangelical Church, the *Fukuin Dendô Kyôkai* and the *Mifu Kyôkai*. The above organizations comprise seven hundred and seventy-four local churches. A survey of the attitude of other bodies shows, as of the date March 4, 1929, a total of one hundred and seventy-six additional local churches opposed. The denominational affiliations of these additional local churches which have registered themselves against the bill represent practically all the larger groups of Japan, including the Congregational, Episcopal, Methodist, Baptist, Lutheran, Disciple and Christian Churches, etc. In all, up to the date just given, a total of 950 different local churches had placed themselves against the bill. The latest government statistics report a total of 1,595 local organized churches for all Japan. Deducting



the 355 reported for the Greek Orthodox and the Roman Catholic communions, we have remaining a total of 1,240 local Protestant churches. The survey just summarized thus indicates that three-fourths of the local organized churches of Japan have already registered themselves against the bill. The number is growing daily.

A question that naturally arises in the mind of one interested in the situation under review relates to the reasons that have prompted the government to prepare and present the bill. Briefly and in general these reasons may be listed as follows:

(1).—To systematize and bring up to date various earlier statutes and enactments relating to religion.

(2).—To provide a more adequate legal means than now exists for controlling overt acts against the state and society perpetrated under the cover of religion. The government position amounts to saying that the guarantee of religious freedom in the Constitution relates only to matters of the heart, that is, to inner belief. Overt acts must be more specifically regulated by a religious organizations law.

(3).—To protect normal religious organizations and to promote their best interests by law. The assumption seems to be that life can be given by law, and that legal enactment is necessary to the proper direction of religious thought and the propagation of the religious spirit.

(4).—To provide a better control over pernicious religious developments.

(5).—To set up better safe-guards for the property of religious bodies than those existing in the present laws. The bill also proposes tax remission for properly qualified religious organizations.

In spite of all this, however, a candid study of the bill convinces one that the disadvantages under which Christian organizations would be placed in case the bill passes, far outweigh the apparent advantages. This leads to a consideration of reasons for opposition to the bill.

In the first place, the bill should be opposed from the standpoint of religious freedom and the desirability of a complete separation of church and state. A thorough-going separation of church and state is absolutely necessary to the attainment of satisfactory religious freedom. The two always go together. The

latter is impossible without the former. The Religious Organizations Bill by setting up a state control of the inner affairs of religion makes thorough religious freedom forever impossible. The new bill, as a matter of fact, would remove most of the religious freedom guaranteed under the Constitution. If it becomes law, all religious organizations must secure the authorization (*nintei*) of the Minister of Education (Arts. 26 and 39). If they cannot do this they are disbanded. The bill proposes a two-fold official supervision of religious bodies, first on the part of the local prefectural governor and then on the part of the Minister of Education. (This double supervision applies only to Buddhism and Christianity. Sect Shintô is responsible directly to the Minister of Education.) Religious organizations must send their reports of status, etc., first to the local governor and then to the Minister of Education. Not only is this double supervision unnecessary, but all official regulation of the sort proposed is quite superfluous. It is perfectly apparent, however, that the actual investigation and superintendence of local religious activities will be carried out by the police even though the general responsibility is transferred to the Department of Education. Past experience with this form of control leads one to anticipate the sort of doubly obnoxious officiousness that will be forthcoming in case a superintendence is set up through the office of the local governor on the one hand and the Department of Education on the other.

Article 8 of the bill provides that in case necessity arises for taking action against religious bodies on behalf of the public good, the necessary steps shall be taken by the Minister of Education. This is all very broad and indefinite. The actual interpretation and supervision will be carried out by the local police.

The official advocates of the new bill take the position that Article 28 of the Imperial Constitution guarantees freedom of belief only, and that behavior and association connected with religious beliefs must be more adequately protected and supervised by a special law dealing with religious organizations. On the other hand the majority of Japanese authorities on the Constitution declare that in the Article in question freedom of behavior and association are guaranteed as well as freedom of religious belief. Ordinary common sense teaches the same thing. A careful reading of Prince Ito's Commentary on the Constitution supports this view. The "peace and order" and "the duty of citizens"



which Article 28 mentions obviously cannot refer merely to inner beliefs and matters of faith; they specifically include external acts. Furthermore, Article 29 of the Imperial Constitution permits, within the limits set by law, freedom of speech, of publishing, of public meeting and of association. Religious organizations enjoy a relative liberty under existing law. They do not have an absolute liberty. That is to say, under common law as now existing there are already provided an ample control and an ample protection of religious organizations.

In this same connection it should be pointed out that the bill proposes to systematize the treatment of all religious bodies, including Christianity, Buddhism and Popular Shintô, by a uniform legal enactment. In order to make this possible the bill accommodates itself particularly to the Buddhist system. Buddhism has an anti-democratic organization. It is essentially bureaucratic. It is ruled by the priesthood. The bill attempts to control the free religious life of Christianity, even down to special associations and unattached churches, by a sort of blanket law best adapted to the Buddhist system. This most decidedly slows up the democratic movement. As a nation we have recently attained universal manhood suffrage. It is not well that the authorities should sponsor the attempt to set up an opposite system in the control of religion. With respect to Buddhism and Popular Shintô it would be best for the authorities to follow the example of France in her religious emancipation law, and attempt to make no special enactments for them. Such procedure would best accomplish the object of giving life to these two religions.

One or two specific examples from the text of the new bill will assist in making plain the manner in which the proposed legislation threatens the freedom of religious faith guaranteed in the Constitution. Article 10 of the bill says regarding religious activities or religious bodies: "In case the government official in charge (i.e. the Minister of Education or the local Governor) considers (the sect, denomination or activity in question) to harm public manners or to interfere with the duties of citizen, he may restrain it or he may prohibit it." The original of the word translated "considers" is *mitomuru*. It connotes an act of recognition or perception on the part of the responsible official. It places power of suppression in the hands of the authorities when they merely consider a so-called religious act as calculated to violate

public manners (*fuzoku wo yaburi*). It is plainly intended as an instrument wherewith the government may forestall supposedly dangerous or otherwise obnoxious movements before they can get under way. In the hands of an ignorant or prejudiced official such a law might easily become an instrument of oppression. It seems almost impossible that sane men could contemplate setting up a law that inflicts penalties on the ground of a violation of manners and customs (*fuzoku*). In many cases manners and customs are such that they ought to be violated, that is, they ought to be improved. Moral and historical progress demands that they be violated. Who, then, is to determine whether the violation be good or bad?

Another aspect of the bill which is open to severe criticism is the manner in which it proposes to set up an external official control of the inner affairs of religion. There is no question as to the necessity of adequate laws governing property of religious bodies, forms of religious association, for protecting wholesome religious developments and restraining those that are harmful to the social life, and if existing laws were not sufficient in these matters there would be need of improved legislation. But on what conceivable grounds does it become necessary for a government to specify the education qualifications of a religious worker. Why not a law by religions specifying the educational qualifications of politicians? The real standard of efficiency in life is not schooling but one's actual ability in the particular job in hand. Furthermore, it is not apparent that graduates of higher schools are any more prone to support the national life and properly exercise the duties of citizens than others that are not so blessed with academic learning. Meanwhile the bill proposes to set up a very strict official superintendence of the education qualifications of religious workers. They must be graduates of middle school or its equivalent; they must have had at least two years of professional training in a special school of religion. They must be twenty years of age or over. Financially incompetent and bankrupt persons are disqualified. Violators of the proposed Religions Organizations Law and those who have undergone sentences of more than six years in prison are barred. 3 years must elapse before beginning of religious work on the part of any one. How reconcile all this with the free religious spirit? What does religious genius have to do with all these petty official regulations?

Then again, the bill attempts to protect its enactments with innumerable fines and imprisonments. A religious association must report within fourteen days of first meeting. The punishment is a fine of one hundred yen. Failure to meet the official educational requirements on the part of a religious worker is to be punished with a two month imprisonment or a fine not to exceed three hundred yen. There are numerous other small regulations that irritate and suppress the spirit of real religious freedom. A church that is without a pastor for three years is to be disbanded. In case an organization does not replace its building within five years of destruction by fire, it is to be disbanded. In case of a church existing prior to the bill's becoming law, if the pastor or religious teacher does not satisfy the specified educational requirements, the church or its representative before the government is to be fined. Similar fines and imprisonments are every where in the bill. Bureaucracy protects itself by militaristic regimentation.

The so-called shrine problem constitutes a real difficulty in the enacting of a comprehensive religious law for Japan. The bill proposes regulations for Buddhism, Christianity and "Shintô". It should be very carefully noted, however, that there are two great divisions of Shintô in modern Japan, one the popular Shintô sects and the other the state cult centering in the numerous Shintô shrines and their ceremonies. These two branches of Shintô are entirely separate in organization, properties and government control. Only the former is included within the scope of the new religious organizations bill. The cult, wherein are centered some of the most intense religious interests of the Japanese state, is entirely outside the bill. This problem calls for careful investigation. Recently in one of the government debates on the bill, Dr. T. Hanai, one of its vigorous opponents, asked the Head of the Bureau of Shrines, Mr. Yoshida, if the supplications and prayers (*kigan* and *kitô*) offered at the official Shintô Shrines were religious. Mr. Yoshida replied in the negative. His answer was merely a clever reply in support of the policy of the government. Can Mr. Yoshida in his private capacity, from the standpoint of the science of religion, say that *kigan* and *kitô* are not religious? When school children are taken to the shrines "to do reverence", prayers (*norito*) are read by the priests in charge. It would be an advantage to have an official statement as to whether



these *norito* are determined by the Department of Home Affairs (in charge of the national cult) or by the local priests. Perhaps the Department of Home Affairs would be willing to publish examples of these *norito*.

We would like to be able to support the opinion of the Department of Home Affairs that official Shintô is not a religion, but in order to make the position of the Home Department harmonize with actual fact it will be necessary for the government to revise considerably its laws and practices relative to the Shrines. This problem should be taken up at the same time that the government attempts to set up a strict control over ordinary religious organizations. This Religious Organizations Bill proposes a strict surveillance of the activities of ordinary religious bodies, while the priests of the government shrines are left comparatively free.

In a recent debate in the special committee of the House of Peers Dr. Hanai asked the Premier: "Is Shrine Shintô outside of religion, or is it *the* religion?" The Premier is reported to have answered that he would reply after he had had time for consideration. He has not replied up to date.

In brief conclusion we may say, then, that a new special law governing all religious organizations is unnecessary. The proposed bill violates the Imperial Constitution and should be prevented from becoming law.\*

\*Since the above article was written the Bill in question has been shelved. Ed. Japan Christian Quarterly.

## Titles of Honour, European and Japanese

**Prof. W. A. Richards,**

A short comment on a letter of mine published in the *Japan Chronicle* a short time ago became an incentive to me to write a little concerning the above. What was of interest to me in this may also afford some pleasure to others. I inadvertently placed an "H" for an "M" in the title of honour to His Imperial Majesty, the Emperor of Japan. My attention was drawn to a custom I was quite well aware of, and I was also aware of certain inconsistencies concerning this custom. Like so many other things Japanese that differ from the West, the titles to their royal family also differ. At this time something on that subject may be interesting to some people.

The terms used in titles of honour today in English are considered to have originated in England, and the international diplomatic service has no doubt had much to do with the fixing of titles as in use today.

The forms of address to European sovereigns have differed a little from one another, though the simpler forms "His Majesty," to a King, and "His Imperial Majesty," to an Emperor seem common to all. It is when we go beyond Europe that we find a few inconsistencies. In some cases the titles borne by European potentates have been conferred upon them by the Popes of Rome; this may be seen in the title of the King of Spain, "His Most Catholic Majesty." While the Roman Catholic countries of Portugal, and Austria, when under sovereign rule show their attachment to the Roman Church in the royal titles. The emperor of Austria, as king of Hungary was "Apostolic Majesty," but as ruler of the empire, he was "His Imperial Royal Majesty." The king of Portugal was addressed as "His Most Faithful Majesty." The kings of France were addressed as "Most Christian and Catholic Majesty." England and other protestant countries use either "Majesty," or "Imperial Majesty." When the king of England is referred to in his relationship with India he is called Emperor and is addressed as "His Imperial Majesty." The title of the Tsar of

Russia was officially "Emperor and Autocrat," but otherwise addressed as King of Poland, "His Orthodox Majesty."

Up to the reign of Charles V. of France, 14th century, the word "majesty" was assigned to kings who were direct successors of the Roman Emperors, while to all others the title of "Highness" was given. Henry VIII. was addressed as "His Majesty," and it is generally assumed that it was at this time that the kings of England began the custom of using the title of majesty. There is however, on record the use of "Your Majesty" as far back as the reign of Henry II., 1172. Thus, at one time, it was not whether the person addressed was a king or a prince that mattered so far as the titles of "highness," or "majesty" were concerned. From the reign of Henry VIII., till the reign of James I., 16th century, the titles "Majesty," "Highness," "Sacred Majesty," and "Grace" were used indiscriminately of the monarchs of England. Traces of such usage may be seen by anyone caring to read the preface to the Authorised Version of the Bible, or the preface to the Prayer Book of the Church of England. The next few years saw these words being assigned to different ranks. In England, to the king and queen "Majesty," to a prince or princess "Highness," to a duke or a duchess "Grace" are given. The archbishops of Canterbury and York also receive the title of "Grace," but the wives of bishops, as such, receive no distinctive title. We find certain princes and princesses in Germany are styled "Serene Highness," and until the Great War broke out princes and princesses of the House of Teck, residing in England, were so addressed.

Perhaps it will come as a strange piece of information to most of us that as late as 1881 there is a record of the president of America being referred to as "His Democratic Majesty, the President."

The titles "Raj," (Indian) "Roi," (French) "Re," (Italian) and "Rex" (Latin) are derived from the same origin, the meanings of which today are "king." There is still another title in India "Maharaja," which means "great king." However, whether it be "great king," or "king" they are styled "Highness" and not "Majesty." These varied forms of king, as well as the word "king" itself, had a very humble beginning. "Raj etc.," came from a Sanscrit word "rajah," meaning "steersman," while king probably meant no more than "the father of a family, or chief of a tribe." Thus we see how words may change with time and usage in both meaning and dignity.



The Sultan of Turkey, Ahamed I., not very long after Henry VIII's reign, insisted on being considered an emperor and styled himself as "emperor of victorious emperors, distributor of crowns to the greatest princes of the earth, . . . lord of Europe, Asia, and Africa;" yet when titles of monarchs within quite modern times were fixed, he was styled as "Highness." To me the rule which governed the use of "Highness" is strange, and not very consistent. If the sultan was an emperor, and he must have been one, for the countries he had dominion over were called either the "Turkish," or "Ottoman Empire," then what are we to say of this form of address. Was "Highness" equal, or lower, or higher than the title "Majesty?"

The word "majesty" is derived from the Latin word "magnus" great. In Japanese the word which has the same meaning and pronounced "tai" or "dai", though a modification of a Chinese word of similar sound, is never used of the emperor: a word which signifies the idea of "high," or "superior" is used. When the English custom is followed we see that it is quite different to the usage of the country, and shows what different valuation different countries give to words of same meaning.

### **Forms of address or reference to Japanese Imperial Family**

Without making a list of these at the beginning I will discuss each separately under its own heading. The examples given are mostly pure Japanese words.

This word "Kami" may be found in the earliest written documents of Japan in connection with the royal house. It was also used for what I consider is very unfortunately translated as the word "god," or "gods," The introduction of Chinese writing into the country first made a distinction between the word as translated "gods" and its primary meaning "upper," "high," or "superior." The word "Kami" is always used without exception with the primary meaning in mind viz., high or superior for emperors. The other meaning even under the Chinese character translated "god" can also be translated simply as "spirit." This translation of the word "Kami," as "god," has led to much misunderstanding, as to what the Japanese really mean by it when used of the emperor. This double or larger number of uses is something similar to the use of "god" with a capital and a small "g". It is no doubt diffi-

cult to translate "gods" into Japanese except by the word "Kami" yet there is always a difference. The Roman Catholic Church has been wise in calling "God" "Ten Shu" and their church in Japan is called "Ten Shu Kyokwai," "The Church of the Lord of Heaven." The other churches by adopting the word "Kami" for God have made the word "Kami" mean "Eternal One God Creator of the Universe." The word "kami" has no such a meaning. It differs from "gods" too, since images form no part of Shinto shrines, when pure Shinto is observed. Such images as "Hachiman" the "God of War" was no doubt introduced under Buddhist influence, somewhere about the year 720 A.D. The gods of Greek mythology differ from "kami." The "kami" before the most popularly worshipped "Kami," "Amaterasu Ōmi-kami," the female sun deity, were so closely a part of the Japanese race that they take the forms of men in every case, while those which follow her are unmistakably human beings; ancestors of the race. Both are "kami," whose forms are human; in other words they are deified human beings rather than essential living deities. Even the creators of Japan are two "kami" who made for themselves, in a very human way, a place to dwell in. This became the origin of Japan. It will be seen that I have said nothing about the "kami" of the kitchen, the mountain, rice, hearth, birds etc. These do not properly come into my subject. All these "kami" could be translated "Fairies," and "Spirits" with equal correctness. Perhaps, it would have been better if most of them had been so translated. Human "kami" frequently come into tales of old Japan, and several times have I seen them called "gods" instead of "princes." The title "kami" was given to the chief rulers, princes, and nobility indiscriminately. With the meaning of "superior" it has been in use right up to the present day. Those who have read Japanese history can easily understand how the rarely seen emperor during the long period of the Shogunate became to the ordinary subjects, as mysterious as a god, and was respected with like reverence and fear. Those who were in daily attendance upon the emperor likewise called him "kami" but from different motives and reasons. Many of us are familiar with the appellation "O kami San;" this word was a term of respect: its use today is very much like our word "lady" with a very small "I", "the landlady", "the lady of the house". "O kami San" in high class families in olden times was the household chief. She held a very important position in

every superior home; the title meant "Respected super of the house." When the word "kami" was used of the emperor another honorific was usually attached, as "mi kami," "most honourable lord."

The ancestors of the reigning house are all "kami" in a more particular sense than the living emperor, who is "mi kami" because of the very exalted office he holds as ruler of the country, and only as such. The living emperor is the same person before his accession to the throne as he is after, yet he is not "kami" in the highest sense as used of living beings. The difference between the "kami" of Japanese mythology and emperors past and present is shown only in the character 神. This character is never used of emperors living or otherwise. The form which means "high," "exalted," "supreme" etc. is used.

We thus see that the Japanese are using this word with a desire to give their emperor the highest title of reverence and respect they can. The translation of "kami" into "God" by Christians in the past has caused great misunderstanding and confusion concerning the use made of the word by Japanese themselves.

### **Akitsu mi kami "or" Living and visible "kami"**

With the use of this title the Japanese make a clear distinction between the living emperor and the emperors who have entered into the eternal abode of "kami." The title with the meaning "supreme" only in mind is quite easy to understand. Had it become the custom to use the word "kami" in the same way as "shah," "sultan," "amir," and other such titles, the idea the Japanese have in mind concerning their emperors would be less perplexing. We are familiar with the phrase concerning God, "King of kings." The title "Shah in Shah" means this and is given to the ruler of Persia, and in spite of the likeness to the address we give to God, we are not in the least disturbed about it however jealous we may be as Christians of this form of address to Almighty God. What are we to say of "All Highest," a term of respect once frequently used of the emperor of Germany, and in which title, the ex-emperor still delights? In the *Encyclopædia Britannica* the following quotation from an article of some German journalist late in the 19th century appears, "Die Allerhöchsten Herrschaften sind heute in die Kirche gegangen dem



Höchsten ihren Dank u.s.w." The translation given is "today their All-highest majesties went to church to give thanks to the Highest." The word translated "majesties" has a very much wider use than "majesty." The meaning of the expression should be only what is assigned to it by its users. Neither the ex-kaiser, nor anyone else ever intended it to convey the idea that "the All-highest" in the sense it is used here was greater than "The Highest" he went to worship. Strange as the term "All-highest" may sound to us, less emphasis on the "all" will give the word its proper value. So here we have East and West using like titles of respect, "All-highest" and "Mi-kami". This title "Akitsu mi kami" can be translated "He that is now the Most Sublime, Supreme, and Exalted among us."

### Ara hito gami " or " Living man "kami"

By giving the above a religious touch and saying "god" for "kami" a very startling translation could be given, "God in the flesh." Christians are constantly using this phrase with reference to Christ. There is a meaning in the words when assigned to Jesus Christ which the Japanese find hard to believe at first, the idea is so strange to them. Here then is a form of address which is better translated with the word "kami" left as it is, "Kami among men," or "Supreme among men."

Such exaggeration as one may feel in a title of this kind is only on a par with some of the grandiloquent titles of kings all through both East and West. The flattery contained in some of these titles and some of which self-imposed reached the height of absurdity. It was the habit of rulers to retain their titles to lands which had long since passed under the rule of other kings. The king of England was called "King of France," from the reign of Edward III. to the year 1801. The king of Spain, I believe, still styles himself in his full title "Emperor, or King of one or other of British territories." All the titles of the emperors of Japan are extremely old. This title "Supreme among men" is not a great exaggeration, when one appreciates the extreme isolation in which this nation lived. There is no doubt a very mysterious back-ground to their history, and the great probability is that much of the strange folklore depicts the great struggles they had to retain their foothold on this land. They were left masters,

and have escaped the experience of most countries of being ruled at one time or another by foreign tyrants. So far, from the ages far back, they know no defeat; when they knew so little of the world outside, and after every struggle they emerged victorious, is it any wonder to find a title of this sort given to their chief? Whatever the actual origin of this race may be, sub-consciously they feel this land was won by conquest, and the permanent possession they had of it was to them due to the superior guidance of their earliest chiefs. They considered themselves supreme, and their chief ruler still more supreme.

There is in some of the Western titles pompous exaggeration which is inexcusable, since it was known at the time of usage that the titles contained fallacies. With the ignorance of the Japanese of the world outside when the emperor was first styled "Ara hito kami" there is excuse for giving their emperor this title.

"Subera kimi."	}	.....Lord and Ruler.
"Sumera gi."		
"Sumero gi."		
"Subera mi koto."		.....Ruling Sovereign.
"Subera ô mi kami." (of the deities) All August Ruling "Kami."		

All the above are based upon the word "suberu": The primary meaning of which is "to bring, or hold together." The secondary meaning is "to control, manage, or rule." "Kimi" means "lord," and was used in the second person, while the other titles were used in the third. "Waga kimi sama ni wa go kensho ni wataraserare kyoetsu shigoku ni zonzimasuru." "It gives me great pleasure to find my lord looking so well." The "m's" and "b's" are only different phonetical modifications of the same sound. Curiously enough "sovereign", a word today of like meaning to "suberu" above, has gone through a lip change of same character. "Super" chief, "superanus" chief, "sovrain" (French) "sovereyn" (Middle English); the "g" being a mistaken insertion of the 16th century. The title "Subera ô mi kami" is placed here for comparison only. It shows how the Japanese always made distinctions between the human deities of their mythology and the sovereigns who have ruled at one time or another. When they had no written language, nor characters to make a distinction, the difference in this title was made by the simple addition of "ô" to the "mi." "Ô mi kami" implied much greater superiority to the simple "mi kami."

Brinkley's dictionary translated "Subera ômi Kami", "Almighty or Great Kami". This is only a "will-do" translation; the inner meaning is lost. Brinkley was familiar with the word "suberu" for it is to be found within a couple of lines from this title. It would have conveyed a fuller meaning if he had put "All August Ruling Kami," or "Kami, the All August Ruler." I have made quite a lot of enquiry about this last title and I cannot find that any Japanese wishes to give it a meaning of "Kami" ruling to-day, as we think of "Almighty God." It is a title only, and is carried down just as they received it without worrying over the exactness of the description it conveys.

"Mi koto" was however, a title of address to princes and princesses, as well as to the emperors. It has a close likeness to the Russian title "Grand." The title of "Arch" found in Austrian titles has a different meaning. In Japanese history we have the famous prince called "Yamato Takeru no Mi-koto," and a princess of the name of "Yamato hime no Mikoto."

### **"Mikado" or "Honourable Gate or Palace"**

This title is about the only one, one hears or sees in the Japanese form in the English world, yet this title has practically disappeared from popular use in Japan. The opera "Mikado" may have done a great deal to perpetuate this title abroad. This title is full of interest. It conveys to those who know the real meaning and its use a totally different idea to what is too literally interpreted at times. It contains one of those little touches of oppositeness which one is everlastingly finding while living and speaking with the Japanese in their own tongue. The literal translation is "Honourable or Grand Gate." However, this does not mean that the emperor is called "Gate." The word does not even convey the same figurative meaning as Christ gave of himself when he said "I am the door." It rather means "He that lives behind the gate." It is like viewing the dignity of the judge from the suppliants position. In one of the Chinese forms of the word for emperor one gets a very opposite meaning to the word "kami" "above", that is, "ka" which means "below." This title in full is "Ten No Hei ka", 天皇陛下. The Characters mean in the order written "Ten" "Heaven" (equivalent to the word "kami," "above"), "No" "Ruler," "Hei" "Fence," "Ka" "Below". It gives



respect to the superior by naming humbly the inferior at the foot of the throne, and outside the rail which separated the one who approached. The person of the emperor was so sacred and separate from his subjects that they could not approach him nearer than this rail, and it was an act of great condescension for the emperor to raise the curtain between him and the person at the rails below the throne.

To address the emperor too personally was considered great rudeness and to overcome this boldness the subject referred to himself at times in terms which were none too elegant, as "somo no shin", "this arboreal creature"; "sessha", "this bungler"; "yatsugare," "this unmentionable I." "Mikado" is a word of like character.

The word "prince" is "denka", a Chinese combination meaning loosely "nobleman below," in the seat of honour. "Togu denka," is equivalent to "Crown Prince," but means "The nobleman in the Eastern Palace below." "Miya" which means literally "Grand-house", then "Palace", is used in many ways in princely titles.

We see this kind of indirectness in addressing people in popular use. Even at home straight personal reference was often avoided. In English we can add the name to the prefixed titles of Mr. and Mrs. but this is almost unheard in Japan. To say "your wife" or "your husband" was not considered good form. The wife calls her husband "O taku", "Honourable establishment". The husband calls his wife "kanai," "within house", and this word is used also of the family. Outsiders would call the husband "O taku" and his wife would be called "Oku san," "the lady behind," with great respect for master. Within high class households a special house controller or housekeeper would be employed. She was the "O kami San", mentioned earlier. This meant "Honourable super."

"Mikado" is one of the many words of like usage, and it signifies "a great personality within the gate who is greater than those outside."

### **Titles of those ranking next to the Emperor**

The use of a word corresponding to the meaning "High," or "Highness," in Japan is reserved for the emperor, while the word

"tai" mentioned earlier and is of the same meaning as "magnus" "great," from which we get the word "majesty," is given to those nearest to the emperor. The heir to the throne is called "Ko-tai-shi," "Imperial Great (or Grand,) Son." The empress as consort is called "Ko-go-hei-ka," "Imperial Consort;" as empress dowager, she is called "Ko-tai-go," "Imperial Grand Consort". The eldest grandson of the emperor is called "Ko-tai-son", "Imperial Grand Grandson." The second son of the emperor is called "Ko-tai-tei," "Imperial Grand Brother."

When emperors in the past retired into monasteries or abdicated on account of sickness their title was altered into "Daijôkô" or "Daijô Tennô," "Grand-high-emperor." The last emperor to retire in this way was Kokaku Tennô, 1817.

### "Taka-mi-kura" or "Highly Exalted Throne"

There are two words in use abroad, such as, crown and throne, in common use to signify royal authority. In the English world the word "crown" is far more frequently used to convey to us the idea of royalty than the word "throne." In Japan the word "crown" has no place whatever when royal authority is thought of: "throne" is the one and only word in use where in English we might use either.

There are three forms for this word "throne," "Taka-mi-kura," "Hoso" and "Ten-i." The latter two literally mean respectively "Precious Rank," and "Heavenly (High) Rank". However, one remarkable thing about these words is, that in spite of their meaning, the Japanese almost invariably use them with the idea of "throne" in mind rather than "rank."

The verbs which accompany these words mean "arrive at," "accession to", "reach", and "sit". However, with the word "hoso" there are two rather strange expressions. "Hoso wo fumu" which means "Tread the throne." Another one is "Hoso banbansai," which means literally, "May the throne continue for ever", and figuratively "May the emperor live long long." Still another is "Hoso no mukyu", "The eternity of the throne of the throne".

The word for "Coronation" is "Taikan shiki". Neither this phrase nor the word "crown" ever figures in the ceremony of the inauguration of the emperor to the throne. There was once a form

of decoration for the head used by one or other of the emperors of Japan, but it is said to have been introduced from China. It resembled a University mortar-board with metal pieces hanging round the edge. This was, nevertheless, nothing more than a special headgear emblematic of nothing in particular.

I am one of those peculiar persons who believe that the Japanese have had close association with Jews in the past, and that many of the customs of the Japanese are but counterparts of ceremonies and customs found in the Bible. It was to me nothing startling to find Mrs. Sugimoto in her book, "A Daughter of the Samurai", saying, "Excepting English, of all my studies history was the favourite; and I liked and understood best the historical books of the Old Testament. The figurative language was something like Japanese; the old heroes had the same virtues and the same weaknesses of our ancient samurai; the patriarchial form of government was like ours, and the family system based upon it pictured so plainly our own homes that the meaning of many questioned passages was far less puzzling to me than were the explanations of foreign teachers." In spite of my own feelings on this matter, I hardly expected to find anything in the Bible that I could compare with this portion of my article. I had a vague notion while writing up my notes, that crowns in the Bible were rarely connected with things royal. My surmises were confirmed when I found that out of about eighty references to crowns in the whole Bible only about eight are the crowns of kings; all the rest signify rewards or quite ordinary pieces of head decoration. There are over one hundred uses of the word throne, and in almost every case the word is used as a direct reference to supreme authority, or an emblem of judgment. Over fifty of this one hundred are used in direct association with the word "king." The phrase "Hoso no mukyu" is almost an echo of the promise to king David; I Chron. XVII. 14. "and his throne shall be established for evermore." The effort of the Japanese to perpetuate the throne of their country through one continued and unbroken line seems like an endeavour to fulfil some past ideal, very deeply ingrained in the mind of their ancestors. The unknown background of their history may lie in the cradle of Judah.



## A Report of Mr. Kagawa's Evangelistic Campaign

Rev. P. G. Price

### "Other Shees have I not of this fold"

When Jesus spoke these words he may not have had in his mind either the Anglo Saxon or the Japanese, yet he did expect that every race would produce souls attuned to catch his spirit. Furthermore the attitude of Jesus was that "the best is yet to be"—"greater things than these shall ye do." He expected great things to be done and the birth of great spiritual characters. Why should not our Japanese—this Eastern race produce such characters? Why should we not with Jesus confidently expect it? Whether Mr. T. Kagawa is one of the chosen vessels of our Lord, I invite you to consider with me as we review together the reports of his campaign, received from missionaries, Japanese pastors and teachers in different fields. I wish you could read them yourselves. I can give only a second hand report of them. Mine may be cold and lukewarm but I hope to preserve a little at least of their warmth.

### His Personality

To most of them his personality is an amazing thing. There is nothing extraordinary about his appearance. His working men's clothes (Kagawa-fuku) worn like a working man, do not mark him out as a man of standing or power, but from the moment he arrives to the time he takes his train, he is the centre of things. His amazing and sustained energy is a great surprise to those who have seen him in action for the first time. One report reads, "We were conscious of a man among us whose power did not in any sense depend upon physical strength but upon the great unseen power." In nearly every place, he addressed 6 meetings a day beginning at 6 A.M. with the early morning Bible study and prayer meeting. But he rises an hour before that to make preparation. One night he talked to 12:30 o'clock with a communist

student, lavishing as much time on the individual as on the crowd. There is nothing like this continuous physical endurance since the time of Wesley. He was literally busy morning, noon and night. He seems as report says to have a keen sense of the meaning of the words, "I must work while it is called to-day for the night cometh when no man can work."

His very wide and accurate knowledge impresses every one, and gives him a wide range of subjects. This makes it so easy too, for him to adapt himself to different situations and classes of people. He is equally at home with a group of workmen, a meeting of girl students, professors of the University or foreign visitors. He often knows more about the great men of other nations than the learned men of those nations themselves. This wide knowledge is a great source of power and I heard one shrewd observer say that it was the secret of his great influence but our reports do not say that. They say something very different. They speak of him as kind, patient, wise, courageous, refusing to compromise with evil, full of common sense, powerful, speaking with authority and Christ filled. But the secret of his power according to reports is his devotion, his Bible study, his prayer, his sacrifice. "He is", says one report, "Faith and love manifested in life". A pastor writes, "I saw in him, Jesus working among the people of Japan." Amazing physical endurance there is, a tremendously wide range of knowledge but the source of his powers, seems to be the fact, he is Christ filled.

What most readers want to know is what is his message, and some maybe surprised at what I record here.

Most of the reports agree that his best meetings were his early morning Bible study groups. Here again he has a wide range of Bible knowledge but it is his spiritual insight that impressed his hearers. He drew out from that "treasure house things new and old." Some said that for the first time they got a real vision of Paul and his work.

On the other hand, his public meetings were of great variety. They were always full of spice, helped on by his use of the black-board and his jokes. One report even thought the spiritual content of his public meetings too thin. Yet that certainly was not the impression one gets from all the reports. He did not beat about the bush but made a bold challenge to his hearers for Christian living.

One reason for the attractiveness of his addresses was due to the fact that they "dealt with up-to-the minute" problems. He knew what was in the minds of men. Some reports speak of him preaching a proletarian gospel. What that means they do not say. It is certain that he brought his message to bear on the actual problems of the people whether individual or social. "He has", says one report, "a message to all classes." But his emphasis is always on Christian essentials. His message says one report, "is simple New Testament gospel. He speaks of miracles, parables and sacrifice. He asks is the universe cruel or benevolent? Is there a God of love who rules or over-rules? This emphasis on religion calls man back to the essential value and dignity of our human life. It makes the soul prominent again in our thinking."

### **Influence on the General Public**

A note, struck in several reports, that is new in reports of evangelist meetings, is that the whole community was impressed. One report reads, "as to results, the first and most important was the calling to the attention of the whole city as had never been done before, that Christianity has a message to the consciences, the hearts and the hearts of all classes of citizens. The coming of Kagawa to a city, even a very large one, is an event".

### **Methods of carrying on the Campaign**

These of course varied in different places. There was usually a period of preparation through prayer by the church members, before the series began. In Otaru, a movie house was used each night for the public meetings but in Sapporo after a night in the Public Hall, the evening meetings were held in the churches, which were too small to accommodate the crowd. In Hiroshima Girls School, the meetings were confined to the students. There was indeed in spite of the modern emphasis on science and economics, thus a great variety in method. During the day he gave addresses to schools, factory groups or business men as meetings might be arranged for him. In case his program was not full he would accept outside engagements. Some idea of the size of the meetings may be gathered from reports of 8,000 in Sendai and 10,000



in Kumamoto in 3 days meetings. 20,000 were addressed in Hokkaido but the period was longer.

### **Influence on the Churches**

Some reports speak of a new interest in preaching on the part of the pastors, a new life in both pastors and members and a very large numbers of "decisions." The reports of decisions range from 124 in Mito to 1,500 in Hokkaido. Some of these decisions were made by former Christians who had become cold; many of them were already in attendance at Churches but a good number were new. Two reports speak of little permanent results in the form of increased members but in some cases a half or over are in attendance at the service.

There are many new enquirers of course who are not satisfied to hear any preacher but Mr. Kagawa. In addition to the individual message in Mr. Kagawa's address there is a social appeal too. This is very acceptable to a modern audience but there are few churches that are able to supply guidance to young people in such matters. Hence our churches are not yet fully equipped to feed all who make decisions in Mr. Kagawa's meetings. That is something that we all would do well to ponder over.

### **The Doshisha Workers Mission**

After a series of meetings held by Mr. Kagawa at the Doshisha University some time ago, a society of 30 or more students and teachers was formed with Professor Nakajima of the law department as chairman. The object was to help Mr. Kagawa's work. The monthly fee was set at ¥1.30 and at first the money went directly to Mr. Kagawa's Settlement work. However, Rev. H. Sano, after graduation from the Doshisha Theological School went to join with Mr. Kagawa in work for farmers and now the money raised goes direct to support that work.

In addition to this piece of practical work, lecture meetings and discussion groups are held with the object of awakening Christians to the need of dealing with social problems. Among these activities was the holding of a Special University summer course this year attended by over 70 college students.

Those who were present were deeply conscious of a new

spirit, poured out upon them in great abundance. The teachers at that school were Mr. Kagawa, Mr. M. Akiyama, Mr. G. Yoshida, Mr. J. Kawakami, Mr. S. Yamaya, Mr. S. Yonezawa, Mr. S. Otsuka, Mr. S. Nasuzaki, and Professor S. Nakajima.

Both supporters of and sympathizers with the society have increased in numbers and interest.

Last fall a group attended the Y.M.C.A. conference at Gotemba. The subject was "Christianity and Modern Social Thought." This conference did much to encourage Christians to attempt the solution of social problems.

In the mean time the practical work of the society was taking on more concrete form. Five other men from the law and the theological departments have decided to undertake definite social work. One is head of a newly organized consumers cooperative, another is to organize a workers settlement, another will devote himself to the management of a cooperative, another will undertake a settlement among the farmers, and another gave up his work in the bank to form a farmers settlement. The workers settlement is situated in a workers block and the farmers settlement in a village in Kyoto Fu. This is a very rapid development and the society must exert every effort to meet increasing financial obligations. The name in the near future will be changed to the Nihon Workers' Mission.

Thus Mr. Kagawa made a lasting impression on the lives of the students and teachers of the Doshisha.

In order that the reader may get closer to the actual work done, we give below two reports. The first from Rev. Rinzo Onomura, pastor of the Nihon Kirisuto Kyokai, Sapporo, and the second from Mr. W. R. McWilliams, Kanazawa.

### **Mr. Kagawa's visit to Sapporo**

Mr. Kagawa's visit to Sapporo brought magnificent results for the Kingdom of God. Not only did he challenge non-Christians to the new life, but Church members found inspiration for renewed efforts in their tasks. And I especially was helped by his coming, and have been doubling my zeal in seeking for those who need Christ, especially the young men and young women of this city.

Of the 580 converts in Sapporo, the Presbyterian Church was

the expressed preference of about 300. This presented us with the problem of shepherding and instructing them. We accomplished this by dividing them into three main groups: (1) Middle School boys, (2) students and teachers of the Commercial School, (3) nurses and others. In guiding this large group of seekers a definite plan was needed; we decided to make the Sunday evening church service a study class in Christianity and its main doctrines. From the first these meetings were well attended, there being generally between 80 or 90 in the audience. We may say that the new faces following the Kagawa meetings numbered between 30 and 40 at each service. To date we have had two baptismal ceremonies, the first to commemorate the Coronation, at which time 32 adults were baptized: the second at Christmas time, 22 receiving baptism. This makes 54 who may be considered either direct or indirect results of Mr. Kagawa's labors in this city. We shall have another ceremony of baptism on Easter Day, at which it is expected that about 35 will take the Christian vows. We shall then be able to tell more specifically the actual results of the Kagawa meetings. But at least we know that his coming to Sapporo has been a great blessing to us all.

It may be said that in these meetings "crowd psychology" is a very great factor; perhaps some may criticize this feature of Kagawa's work. It must be admitted that "decisions" made in such a brief, whirl-wind campaign are not always of the lasting variety; in many cases there is no heart experience and almost no knowledge of things Christian to give the "decision" life. But here is where the duty of the Church comes in; we must bring that willing spirit to a full knowledge of the import of Christianity, and the results in our Church prove the advantage of having such a man as Kagawa come and break the ice of indifference in any place. There is of course a great element of curiosity and interest in Kagawa as a man, rather than in his Christian faith, in the large crowds that gather to hear him, but this all has its value, in that hearts who might never otherwise come into a Christian atmosphere are confronted with the challenge that he makes. Sapporo has much more respect for the Christian religion since Mr. Kagawa's visit.



### **The Kagawa Meetings, Kanazawa-November 1928**

Kagawa is a hero in the eyes of the public, particularly the people who have read his earlier books. We had public meetings during the five nights he was here and they were all well attended, particularly the first three which were held in the City Hall. The last two nights, one in Ishiura Presbyterian Church and the other in Hirosaka Methodist Church, were smaller for the reason that many people had to be turned away as there was not standing room inside the building. By all odds we had the largest crowds to these meetings that have ever gathered in Kanazawa for a purely Christian Meeting. Kagawa gave the church great publicity; he left the impression that Christianity is a religion on the march beckoning humanity to better and truer living. That is a great message. He told the Christians that if they had nothing more than just faith then they were no better off than the adherents to Buddhism. Christianity is active; it opposes evil in every form, challenges the forces of darkness, and loves society which it works and suffers to save. Kagawa challenged the Christians of Kanazawa to put their faith into action and not merely into words. His attitude towards Drink and Prostitution was strong and forceful. It would be hard indeed for any man to listen to him as he dwelt on the super enemy of the nation not to believe that he also should enlist every bit of strength to fight these hateful evils. For the halting and hesitating among the Christians his message was tonic and a challenge to active service. I think perhaps this was the great value of Kagawa's coming to Kanazawa as I have been able to analyze at that time and since. Both Christians and pastors of all the denominations were unanimous that there is something they can and ought to do and that if they do it there will be good results. In addition to his message which he delivered with the aid of maps and charts, which he drew himself and did so very effectively, his listeners caught sight of a man who had lived for 13 years in the slums, a man who has loved the poor and who has given all he had to make their lot better. I do not know just how to express it but that combination comes very near being what the Master was and did himself. In Kagawa his audiences saw Christianity expressed scientifically, in other words they caught a glimpse of a man who has harmonized in some real measure his

words and his deeds. That is a powerful message and I believe it was better understood and more fully accepted by the Christians themselves than by any of the outsiders. We have unity, more oneness of purpose among our pastors of this city to-day than we did before.

### **The Million Souls Campaign**

When we read the title of Mr. Kagawa's campaign we may be forgiven if doubts arise in our minds, but I think if we know Mr. Kagawa better our doubts will vanish. He has put two words in that name on purpose—the word “soul” because that is what he is above all interested in. Not a soul of course that gets safely over into heaven after death but a soul that can be filled now with the mind and spirit of Christ—one that will help to create here and now a better society. He put in the word “million” because the Christian Church in Japan will not be really stable, unless there are that number of Christian souls. It is then an estimate based on the actual need. These souls, too, are not all student souls, they come from every class, in the whole community. Even 1,000,000 middle class souls is not a stable foundation for the Christian Church in Japan. We need farmers, fishermen, miners and tradesmen.

It is one thing to make an estimate of our needs and quite another to realize it. Mr. Kagawa has made his estimate and he believes that it can be realized and why should we doubt it when we consider how God is now using him?

But Mr. Kagawa sees as we must see too that the Church must play a vital part in this effort if it is not to fail. It must be a joint faith and endeavour. In the first part of Mr. Kagawa's career in Japan, it did seem that it was more political than religious. He devoted himself then to labour organization. He sees now that the religious foundation is the first essential. Hence his tremendous energy is now turned upon preaching and cooperation with the churches.

Let us play our part.

## Tent Evangelism

Rev. W. J. Callahan

Nobody has been satisfied, I feel sure, with the progress that has been made during the past two or three decades, by the Christian Church in Japan; nor indeed with either the attendance on worship or with Evangelistic preaching. Those who have given special study to the problem have raised the question, in their own minds at least, as to whether or not some thing was lacking in the method of approach, or even in the content of the preaching itself, which either in part or whole explained this lack.

We tried for a long time to satisfy ourselves and others, by pointing on the one hand to the large proportion of Christian men in the Imperial Diet and other positions of leadership in the nation, and to the observance of Christmas far beyond what might ordinarily be expected from the total number of Christians, and to many other Christian customs influencing the trend of society, to prove that mere numbers did not by any means indicate the real hold that the teachings of Christ had come to have in Japan; and on the other hand we have pointed to the difference in character, particularly to the so called lack of emotionalism, in the Japanese as compared with other peoples, as an explanation of smaller results from evangelistic efforts. There was a degree of truth possibly in this claim, and it was satisfying for a time, but with many of us a conviction has been growing that will not be put down, that somehow we were failing to do all that ought to be done and all that could be done.

Among the things here and there that strengthened this conviction were the great responses of an unquestionably genuine character that were being met with, notably in meetings conducted by such men as Mr. Kanamori, Mr. Yamamuro of the Salvation Army, Mr. Kagawa and others.

One striking characteristic of the preaching of these men, which was common to them all, was a remarkable simplicity and directness both of approach and presentation.

We have felt that since this one characteristic belonged to



all of them, in spite of wide differences in personality, and, that further since no remarkable success attended any other style of preaching, it was well worth our while to test out as far as is possible as to whether or not it is in this direction, our faulty method will be discovered and the secret of the small ingathering which has been realized.

I. As to reasons influencing us in choosing the rural district for our experiments, (1) First was probably our own great love for the country, for its own sake: (2) The realization of its great needs, through its having been practically untouched by the Gospel; and incidentally because it was a field without precedents, being new, and so without the handicaps of fixed methods in work,—it was entirely virgin soil; so we decided as soon as possible to provide ourselves with an assembly tent, with camping outfit and go to the country. We call our organization the Ehime Tent Evangelistsic Band.

Since 1927, we have held meetings in small towns and villages, spending one week each in eight different places. About 2,500 children have been given systematic Daily Bible School instruction; 500 well grounded enquirers have been enrolled in classes for instruction and placed in the care of a near by Church for oversight; and a number of Churches have been quickened with a new zeal for practical training in work for the salvation of their neighbors; four laymen have asked for Local Preacher's license, bringing about a revival of the old order that meant so much to early Methodism in the United States.

II. Equipment.—We have tried to make our equipment as complete as possible, without burdening ourselves with unnecessary things. It consists of: (1) A large Assembly Tent, 35 ft. x 45 ft. in diameter, from which a space at one end is cut off for a dining room for the staff, leaving room for 250 to 300 people when crowded, seated on mats; (2) A small cooking tent supplied with gasoline stove and equipment for feeding as many as 30 or more people in case of need. (At one time we had all the preachers and some lay representatives of the district, besides the regular staff, for practical training and institute work; (3) Two automobile sleeping tents; and to shut these two off and give a degree of privacy, a heavy canvas curtain, for a fence; (4) General equipment consisting of, (a) a folding organ with traveling case, (b) a stock of books and tracts packed in a neat folding

case with shelves, which is ready for business as soon as opened up, (c) 50 pieces of thick matting for seating, and a few folding chairs, and (d) a Ford car.

III. Staff:—Consists of self and wife, one main speaker who has a definite personal Christian experience and ability to impart to others; one specialist as Leader of the Daily Bible School, and a staff of 5 to 8 teachers, at least one of whom must have some musical ability; a cook from home; a janitor and general handyman; and a chauffeur. Only the Bible School specialist, as the evangelist, and the chauffeur are whole time workers, the others being only called in for each campaign from among the Evangelists and Bible Women of the district.

Beside these, because of the inspirational and training value to the lay workers, we encourage the coming of additional assistants from any of the near-by churches, agreeing to provide food and lodging for as many as our equipment will care for. . . . I should say just here, possibly, that the matter of expense, which is an important item, is taken care of by 'special,' and this is, from different standpoints, desirable; since from its very nature the Director in the enterprise must be free for experimentation and prepared for new developments to a far greater degree than would be at all possible were the work provided for by a Mission Appropriation, or were a large committee, when more or less rigid rules would have to be observed.

IV. Making Contacts:—This enables one to put into practice all his knowledge of human nature, gifts in winning individuals, and unremitting care, but is withal the most fascinating adventure upon which we had ever launched. . . . Our first experience in the use of our outfit was in six weeks of special evangelism at an Exposition in Matsuyama, using our tent as a Gospel Hall, and in cooperation with the Churches of the city.

The Ken Authorities have been very cordial toward our city kindergarten work and this tended to bring us into very friendly relation with the officials. One day as I was talking with a high Ken official, I mentioned something about our plans in connection with Tent Evangelism in the country, telling him of the type of equipment we had, the contribution we felt the Christian message had for rural Japan of today; and expressing the hope that in some way we might be able to cooperate with local agencies working also for spiritual uplift in places where we might be go-

ing, provided that these agencies did not represent principles opposed to those for which we stood.

The idea meeting with his hearty approval, though himself not a Christian, plans were worked out whereby we should receive introductions everywhere, so that we might receive the heartiest local response.

Our definite purposes being thus understood, we got introductions from proper Ken Authorities, to persons of official and semi-official connection in places to be visited, such for example as Head-man, Chief of Police, the President of Young Men's and Young Women's associations, the School Principal, the Head of Farmer's Cooperative Associations, and any other body likely to help along in assuring a friendly and often cordial reception. This was invaluable in numberless ways, such for example as in securing a choice site, distributing advertising literature in a most effective way, in getting the cooperation of School Principals for the Daily Bible School, and in other ways without end. . . . Simply to illustrate:

(1) The sending out of our printed circulars announcing our meetings, is usually done through the School Authorities by the hands of the children, thus insuring one copy each being personally delivered together with a special message to every home in the township.

(2) Village offices always store our outfit, when shipped in from the last place used, until it is time to set up for the campaign in that village.

(3) We are always furnished with volunteer help for setting up the camp. At one place, recently, the School Principal and ten of his teachers turned out for this!

(4) Another most interesting thing that might be mentioned, is the attitude of the Police. A friend, who is one of the veterans in tent work, has told me frequently that one of the most disagreeable things he has to contend with, is the inquisitive and meddlesome attitude of the Police. This is something we have never experienced. We have never asked for permission to hold these meetings, but we always call on the police, telling of what we propose to do, the benefit we believe it will be to the community and asking them to attend. They usually do, though not in uniform but when off duty and as our guests. (5) Still another form of contact we find well worth while, namely *social*. We have from



the beginning from time to time invited leading local people, who have shown interest, to meals with us at camp, and find that this creates a friendly atmosphere. The whole staff eat together in the dining room, in the big tent referred to before, part of the time Japanese and the rest of the time foreign food being prepared. This is my wife's peculiar field. Those who have come from elsewhere to help us, speak of this fellowship as one of the happiest, and leading local men have frequently spoken of this fine team work as the most remarkable they had observed. (6) The last and not least important contact, is with the near by co-operating Churches, since they are to supply the volunteer workers and become responsible for the care, afterward, of converts gained. We do not wait for an invitation from a Church before going to a place since we go to places which have no Church organization. But we decline to go to any place where a Church can not be induced to cooperate heartily.

V. Under the head of Approach. I can not do better than to quote from an address I gave on this subject in the Karuizawa Auditorium last summer.

"We thoroughly prepared the ground by advertising:—

- "(1) Placing attractive posters everywhere to which large numbers of people go.
- (2) Preparing printed circulars, intended to go into every house in the township.
- (3) We get into personal contact with every person possible, who might be helpful in our line of work. All this we believe absolutely necessary to the best success; but this is a whole story in itself."

(2). (a). "Having secured a strong Preacher, with the definite personal experience, we give him a free hand, after telling him that the responsibility is his for bringing to that community a clear understanding of what Christianity is, and a *sense of need* of Christianity.

(b) We organize our staff of 5 to 7 workers for Daily Bible School, which is conducted exactly on the principles of the Daily Vacation Bible School, an activity which we can not commend too highly. With this we are now ready for work."

Forenoons are given to camp devotions, visiting, preparation for the afternoon and evening work, and the like.

The *Program*, beginning with the children in the afternoon,

is started just as soon as they are out of Public School, and is run for two hours in an orderly way with the most thoroughly thought out curriculum.

We put particular emphasis on this Bible School and the quality of work done.

The enrolment is usually about 200 or more, and generally the attendance is practically 100% of the enrolment, with always a number of Public School Teachers in attendance, since they are greatly interested to learn all they can from the religious educational approach.

"One who has not actually seen them in operation, would be surprised at what can be accomplished in one short week's time in an entirely new community. For example:—in the

1. "Christian Hymns learned;
2. Bible Knowledge imparted;
3. A genuine spirit of worship inculcated.

"At night, services for adults are held, (children not admitted), and the tent is usually full regardless of the season; and such serious undivided attention is seldom found in a church anywhere."

"The meetings are run for one week, we going on the assumption that the people know nothing about Christianity, but are wanting to know just what it offers.

"The sermons give the simplest presentation of fundamental Christian doctrines, progressively, until by the sixth sermon, God and Man, and man's relation to God are made so clear that any one may make an intelligent decision; so on this night we pass out cards for signatures for the first time. The sermon on the seventh, and last night, is addressed particularly to those who have made decisions and asked for instruction. . . . Those who do decide under these conditions are unusually well prepared for doing so intelligently, for we do not want to make too easy the matter of enrolment in the probationers' class, since holding out in such surroundings is no easy matter. Decision is not urged, nor is opportunity given often for doing so, usually once only during the week." And just here, in passing, I might say that we have a feeling that much of the weakness in our evangelistic efforts heretofore in the churches, has been three fold, namely:—

- (1) "Lack of sufficiently thorough preparation before hand.
- (2) Insufficient simplicity and definiteness in the presentation.
- (3) The course not continued sufficiently long for the decisions

to have enough background before being made. (The work following up, is still another question, needing a whole chapter).

VI. Results. Besides the 500 enquirers enrolled and organized into classes for instruction; the seed planted in the hearts of thousands of children, the final outcome of which only eternity can tell; there has been a great awakening in all the churches which have cooperated, there coming to them a new vision of responsibility for their unsaved neighbors, in their own immediate locality as well as in those places where the camp meetings are held.

"Another result, quite as important as any, has been a new boldness and confidence of approach on the part of preachers and laymen alike who have worked with us, through having seen how eager to hear and to believe people really are, when approached with what is simple, direct, and definite and giving promise of full satisfaction for all their longings. Empty husks and platitudes will not satisfy.

I trust I will not be considered guilty of too much confidence when I say that I firmly believe that as soon as this idea of approach and presentation gets hold of our Christian Leaders to any great extent, it is destined to completely revolutionize the methods in evangelism and the content of the message on the part of preaching every where, (evangelistic I mean); for along with a fervent appeal from the heart, there must be a true psychological approach, genuine instruction sufficiently simple and long enough continued, that men's attention may be arrested, interest aroused, intelligence gripped and convictions formed.

Many instances might be given, but I will crave permission for recording here just one confession, that of a leading preacher just in his prime, and the principal speaker in one of our meetings. After the second night of the series, he came to breakfast with an unusually serious face, and after a little time said to us.—"I have decided to throw over all the sermons I brought with me, and intend to prepare an entirely new set. I had not until now realized how far my preaching had fallen into vague generalities intended to please the intellect of my hearers, rather than to lead seeking souls into the abundant life."

"Such preaching is futile in the face of hungry souls seeking to be led into a definite experience such as I have met with here,



so I have decided to change the whole content of my preaching in the future." I believe there are hundreds like him.

I would emphasize the thesis proposed before, namely, that the most important thing of all in this type of work we are trying to do, in the light of its bearing on the future of Christianity in Japan, is not in the form in which it is cast, physical equipment or methods, nor even in the remarkable results which have followed much as they rejoice our hearts, but in the new spirit which pervades the work and in the practical lessons which it should bring for the presentation of the Christian message in Japan.

In the carrying on of tent work, we have no quarrel with those whose inclinations and experience lead them to do otherwise, but we have thought best to discard every thing that is sensational or unconventional, in that sense of the word, such as the use of stereopticon, trumpets, orchestras, and the like; not because we feel too dignified to use these but because we do not need them. They are generally made use of to attract the crowds, but we have not felt the need of them for that purpose. The only time we did use a stereopticon there was produced with it an atmosphere which was not helpful to the most quiet hearing of the Gospel message, and quite a time was required to get rid of this atmosphere. So we decided to eliminate it from our program, other methods proving better to make known our purposes to the people and drawing them to us. Along with the ease of approach that the tent offers, we endeavor in the conduct of our meetings to maintain all the dignity of a cathedral service. The people respond to this spirit, and we find that the simplest presentation of the Gospel with steady progress from day to day is sufficient to hold the people right through the week.

VII. Following up. In this, as with all evangelistic effort, is the ultimate test of its value. We are "not as those who had attained or are striving after", (quotation adapted). It is on this point that we are most open minded. But so far as we have gone:—

- (1) As intimated above, we decided early in our undertaking to go to no place in which we
  - (a) Could not have a near by church on which to draw for volunteer workers in the meetings themselves, and;
  - (b) that would assume responsibility for future care and

over sight.

(2) Finding that alone was not sufficient, we arranged for holding institutes or probationers training schools, these conducted for some two or three days by a pastor who was especially successful in training new converts; and more recently we have concluded that the sooner we can hold these after the close of the tent campaign while the impressions are still fresh, the more apt are we to get practically all of these who enrolled into the training classes.

(3) A further linking up that seemed desirable, was an Evangelist who during the summer and winter interval when the tent campaigns were not on, will give his whole time to moving around among the groups that had been gathered, and in cooperation with the Evangelist and lay workers from the Mother Church lead and encourage until the class was ready for baptism, and so ready to be turned over as a Christian group, an out-station from that "mother church". We have what would seem an ideal man for it; a man now in training in the Theological School, some what older than the ordinary theological student, with considerable intellectual ability, country bred, with an intense love for the country, and withal a deep personal religious experience. He begins from April, so we are hoping that with his coming the one missing link will have been supplied. . . . Only when they are ready to stand out as a definite Christian group in their community, do we feel that the Tent Evangelistic BAND will have completed its responsibility.

## An Institute School of Rural Evangelism

**Rev. D. Norman**

We have had some share in a school which covered ten days for young men and women who were interested enough in rural problems from the Christian standpoint to spend ten days in special study. We had long considered the matter of undertaking such a school and now that it is past we feel as much diffidence in trying to report it as we did in undertaking it. During the latter days of the school the spirit of God was so manifestly working in the hearts of the students that wonder and gratitude filled our hearts. But we feel unable to properly estimate the results and influences of the undertaking.

After due consultation with all who would work together as the staff and also with others who had undertaken such a school and much prayer, we fixed upon dates that suited Rev. M. Sugiyama, Feb. 2nd to 11th inclusive for the school. We sent notices through the literature that we use in monthly correspondence evangelism stating that a limited number would be accepted and that those who would be accepted must pay their own expenses of travel and board and either bring futons (bedding) or pay for it here.

We expected or planned for 20 as a maximum but soon had more applicants. We were fortunate in being able to use a building which accommodated all the men for lodgings and had two large rooms downstairs which could be put together so that we had room for sixty or more when occasion required space for that many. The evening meetings were largely attended as invitations were extended to members of churches to attend if they wished. The students brought their own rice, vegetables etc. and ran a club or community table inviting their teachers to dine with them every day. They came from seven counties widely extended and few of them knew the others. Yet they soon became intimate and the best of good fellowship prevailed and the best of behaviour. They seemed to be a class of serious-minded young men ranging in age from 22 to 26 or more.



On the first day 23 came and registered. Of these six were Christians. All of the others had been receiving Christian instruction by mail at least for four months. One was from a city, one from a large town, the others from truly rural villages. Several of them had never attended any kind of a Christian meeting or seen the inside of a church.

The program consisted in addresses on Church History, Old Testament, New Testament, Religious Education, Relation of The Christian Religion to Life, Rural problems in Denmark and Lessons therefrom, and Comparative Studies in the leading religions of the World. Revs. M. Sugiyama of Osaka, K. Shiraishi of Nagoya, and Y. Kurihara of Shibukawa, Gumma ken, rendered splendid services during the days that they were present, but for the first four days we had to do without them. Mr. Sugiyama being prevented from coming on the date fixed for the opening by other claims. Besides these from a distance we cannot praise too highly the help given by the pastors who live in and near the city. They made careful preparation and each gave of his best in the subjects decided upon beforehand.

The name chosen for the school, Nomin Fukuin Gakko, indicates that it was a Gospel institution but the aim was instruction and culture of a practical nature that the students might be led to face real situations in life honestly, reverently, and, above all truthfully following in the path that leads to the ideal as best we can see it. As stated above the evening meetings were of more general interest, the head of the Red Cross Hospital giving one evening lecture on health, first steps in remedies, prevailing diseases and epidemics and what to do in certain cases etc. He has lately returned from Europe and gave his impressions of conditions in Russia. One who has studied Horticulture in Cornell and Guelph Agricultural colleges gave an interesting two hour talk on plant diseases and remedies and on insect pests etc. One afternoon was spent in visiting the press rooms and plant of the largest daily newspaper in this part of the country: The Shinano Mainichi; the Technical School; and the Provincial Experimental Agricultural station. We were kindly received and those who showed us around explained many things of interest. This little outdoor excursion enabled the members of our school to become better acquainted with each other. Each afternoon also a half hour or more was spent in singing. We repeated hymns considerably and

the meaning of the hymns were explained. On the afternoon of the sixth day we again visited the Experimental Station by special invitation as new films had been received from the Naimusho, (Department of the Interior), which had not yet been shown elsewhere and the principal thought they would of interest to us. This took two hours out of our program. That day after devotional exercises we had as planned, our kondankwai (meeting for free conversation). This as it developed was one of the greatest causes for wonder and thankfulness that I have experienced for a long time. One told of his determination to live a Christian life, but his voice trembled with emotion. "I have been brought up a Buddhist, my people are Buddhists, in fact all the village. It will be the hardest thing I have ever faced to go back and tell them that I have decided to become a Christian. I see that life according to God's plan as revealed in Christ is the only life worth while and I have decided to live that life. I will read my Bible and pray for God's help. I will work to make my village a better place to live in." As he and others spoke in much the same spirit a hush of intense earnestness, of wholehearted consecration prevailed. It was evident that some with difficulty controlled their emotions yet nothing had been said to excite or arouse emotional expression or manifestation. All seemed to be of one mind and purpose and that purpose was to know and do the will of God for our individual lives here in our immediate environment. One said, "When I recognize that there is a God then I give myself to fight against the evils of strong drink and all evil customs. Let us work enthusiastically for the cleansing of society and joyfully seek to establish the Kingdom of God in this world." Another said "Let my body and soul be made anew that daily I may serve God without anger or anxiety and always be grateful". And still another, "We have been greatly blest and enlightened during these days together, My heart is awakened—aroused. Brothers and sisters, Let us be vigorous".

Only five days have passed since the closing of the school yet letters have come from nearly all telling of their high resolves. One wrote, "Because Jesus Christ came to the school and I became acquainted with Him my heart is changed and I return filled with joy." These are but a few extracts from the many testimonies. Those not quoted are equally striking. We began the school with fear and diffidence and have seen it end greatly en-

couraged and are filled with thanksgiving. Many urged us to continue the school next year.

There was no attempt to give the impression that salvation comes by doing something. Daily the claims of Christ on the individual and the need of personal salvation through Christ were made plain.

Some of the things we learned by this experience are:—  
It is good to have all lodge together and hold meetings in the same building if at all possible. They soon become as one large, good-natured, mutually helpful family. Do not crowd the program; we did too much. Hence we had not sufficient time for personal interviews. In some of these quiet interviews we saw into the inner heart struggles and difficulties of some who came to talk and ask questions. Quite voluntarily they came. One said that he had intended leaving home as he was tired of the farm, but now he would go back determined to make life better for others and stay on the land. Another said that he now saw the connection between life and religion as never before.

One said that while in the army he had been in the medical corps and now saw the need of better medical help in the villages of his neighborhood. No doctors with modern training came to the mountain villages.

So many said that they had seen visions of better things that one said "Let us call ourselves the 'Vision-seeing society.' Then he added "These are holy days to me. I will struggle for the realization".

I can only say that we saw a vision of the need of training young men for leadership in their rural hamlets and God has let us into a way by which this need can to some extent be met. In such a work churches and missions can unite and be richly blest in doing so. All distinction as between Japanese pastor and foreign missionary was lost sight of and it was for the good of all that it was so. If for the time we caught a vision of what St. Paul meant when he wrote Col. 3: 10, 11, then we thank God and pray that we were truly one in Christ and expressed themselves so.

It is worthy of mention that on the first day one who had read the recently published pamphlet "Marx or Jesus?" gave a resume of it and urged any to buy who had been troubled by the question of Russian communism. Several bought copies. It is



written by Rev. P. G. Price and published by the C.L.S., sells at 35 sen per copy and is a complete treatment of the subject. The remarks of the head of the Red Cross Hospital on his observations in Russia recently, fitted in well with the reading of the pamphlet.

## The Tendencies in Current Japanese Fiction

**Mrs Hana Muraoka**

Supposing that you were to stand on a floor of the Mitsukoshi Department Store and watch the stream of people who pour in there, you would be amazed at the great variety of the present day costumes of the Japanese people.

There stands a woman with bobbed hair dressed in the newest fashion book style, talking to her friend whose jet black hair is done up in that old Japanese style called "marumage" which matches exquisitely with her kimono and black crepe "haori" with those classical crests.

Ah! Look! There goes a young man, striding boldly along, dressed in a style that somehow makes you think of a Russian citizen under the Soviet Government, though the fact is that you have never seen yet a real one of them.

The variety of the costumes of present-day Japan can at once be likened to the variety of styles, themes and tendencies in current Japanese fiction. Romantic and realistic, classic and modern, neo-romantic and neo-sentimental, any and every tone can be traced in the innumerable fiction writings which come out of the press day after day.

Writers like Kyôka Izumi and Manatrô Kubota seem to be possessed with love for the old time Japan. Their heroes and heroiness are mostly of the type that believes in predestination, is in fear of omens and finds solace in passive resignation. Naturally, not a little of the mystery element is wrought into their stories, which appeals keenly to the highly imaginative temperament of this nation. Kyôka's stories have quite a sway over the mass of people today, in spite of the fact that they are so incongruous with this age of science and enlightenment.

Kwan Kikuchi is a great contrast to Kyôka Izumi. If the latter seeks his characters in the hazy atmosphere of tradition, the former takes hold of some flesh and blood beings, and pictures them in the very realistic little modern world of his creation.

I wonder if we can point to any other writer besides Mr. Ki-

kuchi who has completely revolutionized, so to speak, the standard of beauty and excellence of Japanese women both in their form and intellect. He has infused new vigor, new vitality, new brilliancy, and a *new spirit of revolt* into the women of his stories. In fact, the striking difference between the present day fiction and that of the Meiji and Taishô periods is this spirit of revolt—the revolt of the younger generation against conventionalism, materialism, class distinctions—be that what it may—can always be remarked in any of the novels you may pick up to read.

How this restlessness is to be quieted, is a problem that is not as yet solved. Conventionalism in the marriage system, conventionalism in the family system, struggles to break away from the fetters of tradition and senseless custom—these make up the themes and plots of current fiction, and since there are no definite solutions of the problems presented, the stories, in many cases, end in tragedy, while carrying powerful messages of aspiration and courage. Domestic life, economic problems, psychological problems, and sex problems, every phase of life finds its counterpart in fiction now. Here again the present day fiction differs from that of the preceding era when the writers devoted their efforts so much to the presentation of psychological problems.

There seem to be more men writers than women writers. Of these few women writers, Chiyo Uno and Tai Hirabayashi are certainly not to be overlooked. Tai Hirabayashi is a leading champion in the Proletariat Movement which is fast pushing its way into the literature of Japan. It is a noteworthy fact, that there are quite a number of promising young women among the Proletariat writers and not a few of these women have in their past actually worked in factories, or served as waitresses in restaurants.

The writer of this article is personally acquainted with three of these women writers, who, because of the limited means of their parents or husbands found it imperative to do manual labor, and because of sheer misery, could not keep silent and found at last the gift of the mighty pen hidden in themselves. It is an interesting fact that many of the men-writers were at one time or other under Christian influence, and it is they who are bringing in new ideals, new codes of living, a new spirit of dissatisfaction with the old ways, into the fiction of today. But as I said before, they do not give the key to the solving of the problems. What



Japan needs is many more writers like Mr. Toyohiko Kagawa! Herein lies the high calling of true Christian writers.

The development of Japanese fiction from the Meiji to Shôwa period can roughly be divided into three stages, namely, translation, imitation, and creation.

## Dramatization of "The Christ" by the Japanese

S. H. Wainright

Is it possible to reproduce successfully the Christian Story upon the stage? That is an age long question. In answering it, in this particular case, we should remember that in the Japanese mind the sacred and the secular are not so separate as in the present day western mind. We complied with the wishes of a Japanese friend of long standing and witnessed 'The Christ,' at Christmas time, presented on the foremost stage of the Empire and by Japan's greatest talent.

The impressions of that evening cannot easily be effaced from my mind. I do not refer alone to the intense stage situations, nor to the profound emotional responses, nor again to the evident religious effect upon the audience. There were other phases of the event which struck me as being deeply significant. I had never seen the presentation at Oberammergau, from which Mr. Sato, the composer of this drama, got his original idea. But I had seen 'The King of Kings' which was reproduced on the screen but which did not reach the level of Mr. Sato's creation, judged from most any point of view. This might be said likewise of the stage setting and of the talented and reverent performers, all Japanese, who enacted before the audience the tragic story which led to Calvary and to the Easter morning.

We shall go back to the original conception, as given by Mr. Sato himself, and shall have something to say of his motive in composing the drama. His deliberate aim in writing was to correct western reaction to the Christ and to offer as a substitute his own interpretation as representing an oriental point of view. I think it is important to go back to the origin of this drama and to take account of the motives, both of the composer and of Mr. Sawada, who took the leading role, in the reproduction at the Imperial. Both these men had in mind more than a mere presentation such as ordinarily interests the public. They wanted to interpret the Christ from their own points of view. I felt that this was really a lay expression of Christianity and that a peculiar

significance attached to it for that reason. We hear much of Christianity outside the churches in Japan. Here was one instance. Here the undying story, preserved in the Four Gospels, was being uttered afresh by the best talent modern Japan had produced, in the presence of audiences which were profoundly impressed and at times deeply moved.

But now as regards the author's purpose. On the occasion when he visited Oberammergau and saw the Christ presented, he made a note in his journal. And this is what he said:

"Christ was an oriental. His religion did not spread toward the orient, but westward. The character of the Christ, as conceived by those who have grown up and received their training in western countries, must of necessity be of the feminine type. If this story is to be spread abroad among eastern peoples, masculine qualities must be given greater prominence in the portrayal of the Christ."

He remarks further that on the occasion at Oberammergau, "Christ was made to weep on beholding his mother, and when he saw Mary Magdalene, while his eyes were bedimmed with tears on the way to the Cross, when he broke down in utter fatigue carrying the tree on which he was to suffer". "Being an oriental," he says, "these things made no appeal to me". We can understand therefore what Mr. Sato means by the masculine quality—it is that strength which is without tears. It is the Confucian ideal which lies back of his conception. "A gentleman is one who never shows color (that is emotion) in his face."

Are we then to find in Mr. Sato's interpretation a Stoical Christ? By no means. The clue to Christ's character he finds in the word 'love'. This word, he says, is the key to the Four Gospels and to the character of Christ. He has set aside and leaves to others the Christ of 'knowledge'. His interest is in the Christ of 'love'. "The Christ I interpret", he says, "loves humanity and makes it his mission to reconcile God and man and to this end he set his face manfully and in the spirit of self-sacrifice to go to Jerusalem."

There are two things which stood forth in the interpretation, therefore, one of which was Christ's human sympathy and the other of which was his Stoical purpose. Both stood forth in the presentation by Sawada. The Christ who set his face stedfastly to go to Jerusalem finds a response in the Japanese traditional

mind. Japanese will discover in the Gospels a Christ whom the west has but partially grasped. One might say that this is the Confucian element in the Christ. It is not an ascetic spirit, but the stern following of duty to the end, which constitutes this appeal.

But Mr. Sato is interested in the 'Christ of love'. While one might discern here a response out of the Buddhist background, with its emphasis upon pity, yet the Christ who stood forth in Mr. Sato's interpretation possessed a humanity far more positive than can be found in the mere sense of pity. One felt that under this term the Christ who 'saves' could be merged, that is the Christ on which the west has attached its greatest emphasis.

In the opening scene, for example, when Sawada wrote with his finger in the dust, about which there was nothing strange to the audience, for one can see this every day in Tokyo, Mary Magdalene, chased by the hard hearted Pharisees, swept across the stage and found sudden and unexpected protection under the kindly gaze and impressive figure representing the Christ. More than once in the course of the evening the down trodden and oppressed, the poor and the suffering, were brought into the presence of the Central Figure who in strength and sympathy was to them as the shelter and shadow of a rock in a weary land. How easy to pass from these scenes to our western appreciation of the Christ who saves!

Mr. Sato was held more in the embrace of Japanese tradition in his interpretation of Mary and her place than in his interpretation of Christ. Her character was remarkably well portrayed. Yet the conventional conflict between *giri* or 'duty' and *ninjo* or 'human affection' was the form the relation took between Jesus and Mary. Christ moved forward under the stern command of duty, setting his face stedfastly to go to Jerusalem. Mary represented the human appeal, the claims of affection, the reasonings shrinking impulse and tender emotion could bring forward. Now this struggle had its prototype in Japanese tradition rather than in the New Testament story. There is no evidence that Mary, fearing the consequences, sought to dissuade Jesus from pursuing his purpose. When his mother and his brethren came it is not expressly said that they were seeking to warn Jesus of impending danger. Anyway it was not a feminine appeal, because his 'mother and his brethren' came. At most it might have been family



affection over against the purpose of Jesus, though we do not know what was in their minds. The answer of Jesus on that occasion will come to the Japanese with far greater force than that with which it would come to the west. The words I refer to are the following:

*"And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren.' For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."*

While Mr. Sato's masculine Christ, as I have said, is not a stoical Christ, yet one cannot but feel that the masculine and feminine are not viewed by him as Christ would have us view them. Though Christ said, "He who made them from the beginning made them male and female," and though he thereby recognized the distinction between sexes as an original creation, yet it remains true that in Christ there is neither male nor female. And for that reason, namely, that in the deeper reality of Christ male and female are essentially one, Mr. Sato's contrast between Jesus and Mary is overdrawn. It overlooks woman's capacity for sacrifice. It disregards her heroic responses to the call of duty. It does not recognize that a woman, as well as a man, may set her face 'to go to Jerusalem'.

The character of Judas was presented with great talent. As conceived, however, by the author, it is the Judas of the Russian novelist Andreev, rather than the Judas of the New Testament. The love of Christ on the part of Judas in this interpretation was so transformed by jealousy as to threaten a tragic outcome. The betrayal of his Master was out of insane jealousy. While there seems to be no ground for supposing that he was insanely jealous or jealous at all.

One of the tense moments was when the temptation of Christ was reproduced, rather out of the chronological order. Satan did not appear with horns or hoofs, but as a well dressed gentleman, who might have been a Nihonbashi broker. He withdrew the curtains and slid the *shoji* back, throwing open a wide and distant view. There were soft and golden landscapes stretching far into the distance. The appeal was truly oriental and I had a feeling that the resistance likewise had an oriental touch to it. Satan made his appeals in persuasive language elaborating on the outlook, speaking in glowing terms of the advantages, and remind-

ing the Christ of the easy purchase that lay within his reach, calling for no suffering and none of the hazards of conflict or the Cross. All the while the Christ sat unmoved, with his back to the wide and open window. Not once did he look in that direction. Not once did he make the concession even of a glance cast toward the attractive scene. It was a masterful presentation of the temptation. If open to criticism, one might say that to the Christ thus unmoved, impassionate, unresponsive, there could be no temptation. Yet the masterful dignity, the unbroken poise, the prompt and decisive replies, all were impressive. This may be a true interpretation. Christ was not unattentive to what Satan said, yet he was totally unswayed by his appeals.

There was a marked superiority in 'The King of Kings' over the presentation of 'The Christ' as regards the characterization of the twelve disciples. John was superbly attractive in the Japanese cast, but Peter was unimpressive. In 'The King of Kings' Peter was the outstanding character and the most attractive, and presented greater strength and a more forceful bearing than Christ himself. One thing in the Japanese production made a most favorable impression, and that was the transcendent figure of Christ. No other character would one think of comparing with him. He dominated the scene as Fuji does the landscape.

In the constructive technique, the Japanese point of view was different from ours. In John Masefield's *Crucifixion Scene*, in his drama entitled '*Good Friday*', and as in '*Ben Hur*', the Christ is not made to appear. His figure is reflected in the scene itself. The Japanese are more realistic. Are their instincts truer? We are often shocked by the realism at church entertainments and Sunday School exhibitions, at the way they bring in the sacred. Kneeling and offering prayer, to their minds, is just as suitable material for pageants, and so on, as the meeting of two friends and their bowing to each other. The presence of the divine in secular life is more real to them than to us. Some will answer that this is in consequence of their less exalted conceptions of the divine. In part, this may be a correct answer. But in part there is something suggestive in the intermingling of the divine and human, suggestive of the presence of Christ among men in every day walks of life, mingling with the common life in his Incarnation. We would guard the sacred from being profaned, which is a true and pious instinct. But have we not gone too far

in our separation of the sacred from the secular?

The character of Mary Magdalene was brought in by the author in such a way as to give Christ occasion to discourse on the true and pure conception of love, free from all carnal dross. Mary Magdalene, vivacious and vagrant, seductive and bantering, enlivens the scene whenever she appears. She is typical of a class of women here in Japan whose independence and social contracts give to them a superior intelligence in the matter of conversation and repartee, such as the woman of seclusion and respectability and timid bearing does not possess. We are not certain that the sharp distinction Mr. Sato brought out between different kinds of 'love' is in accord with Christian teaching. It might be better to say that all love is one, whether divine or human, but that love here on earth had become so surcharged with sin as to be in need of sublimation in order to truly reflect the divine life.

My own reaction could be no test of the merit of Mr. Sato's work or of Mr. Sawada's interpretation. I was deeply affected by adventitious circumstances the evening performance suggested. I recalled the popular prejudice against Christianity existing when I first landed at Yokohama. As I sat there viewing an interpretation to a large Tokyo audience by Japan's greatest talent, of the Christian Story, the contrast seemed truly marvelous. The transformation has been like the transition from the Crucifixion Scene to that of the Resurrection. We recall that in 1629 an image of Christ upon the Cross was drawn on paper and those who were suspected were required to trample upon this image. So little effect did it have that afterwards the image of Christ was chiseled on boards and these were used. The method, it became apparent, would be permanently required, so many were there who held secretly to the Christ. So the Crucifixion Scene was cast in bronze and this was continued in use for a long time. The Cross, which had been trampled under the feet of a people bent upon the complete extermination of Christianity, was now raised again in Japan's great metropolis. And admiring multitudes sat in wonder beholding the crown of thorns, the body broken in agony, and the infinite love which was the hidden secret of it all.

In conclusion, my attitude on the value of this drama, first of all is that to which St. Paul gave expression when he said, "What then? Notwithstanding, anyway, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will

rejoice." Reverence characterized the attitude of those who took part in this interpretation by the Japanese. And I rejoiced to see it.

Secondly, while Christianity created the Church, yet the Church has never been able to contain Christianity. In art, in literature, in social movements, and even in religious movements, we find the Christian religion manifesting itself spontaneously as it were. These various expressions of the Christian spirit may all be traced to the fostering care of the Church. This does not matter. Whatever their source, they remind us that Christianity is greater than the Church which is its foster mother.

In the third place, deeply significant was the natural ease and grace with which the actors, themselves oriental, took up this story which originated on oriental soil. The entire makeup was oriental. The stage scenes, the faces of the actors, and the costumes, peculiarly harmonized with the original Biblical setting. The flowing garments were worn with grace and ease, being natural to those who used them on this occasion. The Japanese decorative instinct was exhibited in the scenic accompaniments, in the soft glow and delicate tints of color, such as the brush in this country alone is capable of producing. The undying story, which has charmed and taken possession of the human heart and arrayed itself in local coloring in many western countries, is becoming vocal in the social life of the ancient east, and is finding its way into the deepest affections and sentiments of the people.

My concluding remarks will be upon the part taken by Mr. Shojiro Sawada and his interpretation of the Christ. Interest in his part in the enterprise has been greatly quickened owing to his death, which took place about two months after the presentation of this drama. His passing was a national event and the ending of his career while still a young man was lamented by a vast number of people.

He was a master in his profession. His ability has been widely recognized. We understand that he took the part of the Christ with a feeling of deep seriousness and was said to have remarked that the audience did not concern him. He was interested in trying to interpret the Christ and whether few or many came was not an important matter. Now that he has gone through the agony of a very painful illness, and has experienced the reality of death, we recall the peculiar impression his impersonation of the Crucifix-



ion and the Resurrection made upon us at the time. The Cross as presented in a realistic manner deeply moved the audience. And this was followed with the Resurrection Scene. With an admirable stage setting, and the play of a mellow electric glow, Mr. Sawada's face had become transfigured from what it had been on the Cross and in truth was extremely beautiful. Now as we look back, we think of this almost the last public appearance of Japan's master tragedian, as a kind of preparation. The hard and cruel tree was soon to be borne by him, not in imitation but in the actual agony of suffering.

## The Nation-wide Evangelistic Campaign

**By Akira Ebisawa, General Secretary of the Christian Council**

Of course there will always remain a doubt as to the success of any attempt to reproduce the Christ and some will shrink back from the thought of such an undertaking, conscious of a deep reverence. On the whole I could not but rejoice because Christ was set forth with reverence and with effective interpretation.

One of the actual movements initiated by the All Japan National Conference, which was held in Tokyo last June under the auspices of the Council, is the special Evangelistic Campaign. 'The Committee of Fifteen' was appointed at the Conference to manage all matters concerning the Campaign.

It was launched, primarily, with a dual purpose blended into one. As an echo, the message from the Jerusalem Conference was to be carried throughout Japan. At the Tokyo Conference we felt it imperative that in this age of doubt and unrest the Christian message should be freshly proclaimed with renewed strength and vigor. It was our plan at the outset, therefore, to despatch the preachers two by two according to the Lord's way with His disciples, and that one of them be chosen from the Jerusalem delegates.

The summer season following the Tokyo Conference was spent in necessary correspondence with the local churches to arrange for the Campaign and to hold the special local Conferences, the Central Committee going out to explain the plan in detail in order to interest them and bring them into hearty cooperation.

Of course several local evangelistic meetings were held here and there, even in this period of preparation, but the actual work began in the fall, which is the harvest time.

The spirit of the times, which keenly feels the need of the Gospel message, has been the prime mover of the Campaign; while the resolution passed at the National Conference has been the guiding principle of the movement. The resolution reads:

"In view of the present condition in Japan we would unite all our efforts in the spirit manifested at the Jerusalem Confer-

ence and also in the Conference of Japan Christian workers to make known throughout the nation the Gospel of Salvation which is centered in Christ."

Animated by such a motive the Campaign was started, and there is every reason to be grateful for several things which made it move so successfully towards its primary purpose.

In the first place, we notice the change of attitude of several local Federations of Churches, toward the cooperative work. Up to this time there were some Federations which did not show much interest in such a movement, but now they all show their great enthusiasm and willingness to take up the heavy responsibility for the movement, without which the Campaign would not have been able to accomplish what it has in these months.

Another noteworthy feature clearly seen at this time is the general cooperative attitude of governmental circles. The Religious Bureau sent out the notices and introduced our speakers to the local government, and the schools have opened their doors wide and helped our local committee in every possible way.

The most happy result of all for the Kingdom is the fact that we have been able to coordinate all the evangelistic forces in this Campaign, and have enlisted the interest of the local Federations. Mr. Kagawa kindly accepted our call and has devoted most of his time to the cause, unreservedly pouring out his wonderful energy, and exerting most powerful influence over the audiences.

Up to this time the Campaign has been carried into sixty cities, representing centers all over the nation, and shows the following remarkable results at the end of February:—

Number of Cities .....	60
Number of Meetings .....	378
Number in Audiences .....	128,428
Number of Converts .....	5,287

At first the Campaign was planned to close at the end of March, this year. But it will be continued for one or two months longer, as there are districts which must not be neglected.

Dr. Nitobe will go out to Shikoku and Chugoku in April, and Mr. Kagawa to eastern and northern Kyûshû and Liu Chu Islands. We can estimate that when the Campaign closes its first term some one hundred and fifty thousand people will have been reached with the Gospel message, and practically all the centers of Christian work throughout the Empire will have been covered.

In closing may I add that it is the writer's prayer and desire that a real cooperation and coordination of all the forces and resources centering around the National Council might be established to the glory of the Kingdom.



## Notes on the Japanese Language School

Mr. Gilbert Bowles

### Regular Classes

Through the Winter Term there have been seven classes with thirty-four full time students in the First and Second Year Courses.

### Special Third Year Classes

A special Third Year Class has been taught by Mrs. Shika Hara in the afternoons twice a week through the Winter Term. It is meeting the needs of those who wish to continue their language studies with special emphasis upon the development of reading power and the preparation of talks and Bible lessons.

### Organization

At the Annual November Meeting of the Board of Trustees, Dr. William Axling was re-elected Chairman and Dr. D. R. McKenzie was elected Secretary. On account of his appointment as Professor of History in the Formosan University at Taihoku, Dr. Naojiro Murakami, who, since its organization, has rendered very great service to the Japanese Language School, withdrew from the Board, and Professor Junji Nagaya, Director of the Foreign-Language School, was appointed to fill the vacancy. Professor Nagaya is also serving as Dr. Murakami did as special advisor to the Acting Director and the Business Secretary.

The Spring Term will open at the Misaki Kaikan, Misaki Cho, Kanda. A new beginning class is to be organized on that date.

### Class in Japanese Etiquette

In cooperation with one of the regular teachers, a special course of six lessons in Japanese Etiquette was organized in the

Winter Term and taught by Mrs. Hatsuno Oka, Etiquette teacher in the Girls' Higher Normal School. Although she had had no experience in teaching foreigners, the teacher proved herself master of the situation, both in demonstration and practice also in the interpretation of the spirit of common Japanese Social Etiquette.

### **School Library**

Accepting a small gift of books from one of the students, the Trustees have decided to begin a School Library. Former students and all other friends of the School are encouraged to contribute books for this purpose. What is especially desired is books on the Japanese Language, Japanese History and Culture, also books on other Oriental countries, peoples and problems.

### **Public Lectures on Japanese History**

Under the general heading "Studies in the Historical Development of Japanese National and Social Life", ten public English lectures were given in the Autumn Term at the Japan Industrial Club, and eight in the Winter Term at the League of Nations Association. These lectures on Pre-Meiji Japan are to be followed by lectures on the Japan of the Meiji, Taisho and Showa Eras. It has been decided, however, to arrange for the succeeding lectures on Modern Japan to be given in the Autumn and Winter Terms of the next School year.

### **Seminar in Japanese History**

To meet the needs of these who can give more time for preparation, a regular Seminar in Pre-Meiji Japan has been meeting weekly under the guidance of Mr. G.B. Sansom, Commercial Attache of the British Embassy. Since there will be no public lectures in the Spring Term, added emphasis will be placed on this special study class as an opportunity for those who can give some time to the study of Japanese History.

### **History Lecturers at the Language School**

In order to meet the special needs of a larger number of Language School Students, a Special Class in Japanese History

was conducted on Fridays at 1 P.M. at the Language School through the Winter Term by Dr. S. H. Wainright, General Secretary of the Christian Literature Society. Dr. Wainright's lectures on various important phases of the Tokugawa Era of Japanese History have done much to stimulate interest and open up larger horizons of thought and study for those who have been reading the reference text used, Gowen's "An Outline of Japanese History". This class, which is also open to the public, will study Modern Japan in the Spring Term.

### **The Extension Department**

Following the death of Mr. T. Sawaya in November last, Mr. K. Ojima gave up his work as a regular teacher in the Language School in order to take charge of the Extension (Correspondence) Department. About 125 students in various parts of Japan are enrolled as First, Second and Third Year Students in this Extension Department. The former name, Correspondent Department, was changed to Extension Department in order to indicate more clearly that the attempt is not made to *teach* the Japanese language by correspondence, but rather to furnish carefully graded lesson material together with instructions for the living Japanese teachers, who, with their students, carry on their work in cooperation with the Japanese Language School.

## The Mott Meetings

**William Axling**

The arrangements for Dr. Mott's visit to Japan have taken tentative form. He is scheduled to arrive in Kobe March 31st and will speak there that day in a Union Easter Service. April 1st to 3rd he will hold a conference at Gotemba for Y.M.C.A. workers. April 4th and 5th will be given to various meetings in Tokyo under the auspices of the Y.M.C.A.

April 6th at 2:00 P.M. a Welcome Meeting under the auspices of the National Christian Council will be held at the Okuma Kaikan. This meeting will be open to all who wish to attend. In the evening a Public Lecture Meeting will be held at the Seinen Kaikwan at Aoyama. On this occasion Dr. Mott will give a special message to young people.

Sunday April 7th Dr. Mott will speak at the Tokyo Union Church in the afternoon and at a Public Mass Meeting in Yokohama in the evening under the joint auspices of the churches of that city.

April 9th and 10th will be devoted to a conference at Kamakura under the auspices of the National Christian Council. April 11th to 13th a conference under the same auspices will be held at Nara.

The plan is for the regularly elected members of the Council to attend the conference nearest their places of residence. In addition to the seventy-six members of the Council twenty-four Christian leaders will be invited to attend. Because of financial reasons it is necessary to limit the attendance at the two conferences to one hundred, sixty-five at Kamakura and thirty-five at Nara.

On the evening of April 13th, Dr. Mott will address a Public Mass Meeting in Osaka under the joint auspices of the churches of that city. Sunday the 14th, he will be the speaker at a similar meeting in Kyoto. It is possible that he may spend half a day, April 15th, in meetings at Kumamoto.

April 16th Dr. Mott will spend at Fukuoka in a special meet-



ing for the Christian workers of that and nearby cities. That evening he is scheduled to leave for Korea.

## SUBJECTS FOR DISCUSSION AT KAMAKURA AND NARA

### I. Questions Relating to the Church of Today

#### *Major Question:*

The promotion of church union and the related question of union among mission organizations.

#### *Minor Questions:*

1. The reorientation of the Church and the perfection of its inner life.
2. The new attitude toward religion in Japan and the church's responsibility and programme.
3. The present social unrest and the church's attitude and mission as it faces this situation—covering the areas of the thought life, economic and morals.

### II. Relationships Regarding Mission Organization

#### *Major Question:*

Questions relative to the Relation of the Japanese Church and Mission Organizations.

#### *Minor Questions:*

1. Policies regarding the work of missionaries.
2. The work of missionaries as specialists.
3. The number of missionaries needed.

### III. Policies in the Field of Evangelism

#### *Major Questions:*

1. The Christianization of Industry.
2. Practical Methods in rural evangelism.
3. Evangelizing the Nation's Youth.

### IV. Questions Regarding the Work of the National Christian Council

#### *Major Question:*

The Council's Present and Future.

#### *Minor Questions:*

1. The Christian Headquarters' Building.

2. Methods of setting up machinery for survey work.
3. Regarding relations with the Korean Council.
4. Regarding Co-operation with the China Council.

## **V. Questions Regarding Christian Education**

### *Major Question:*

Union in Theological Work.

### *Minor Questions:*

1. The Publication of Christian literature (The Christian Literature Society).
2. The Organization of a Christian Library.
3. Regarding Women's higher education.
4. Increasing the number of and making more efficient our Christian schools.
5. A system of scholarships for the training of leaders.

It is earnestly hoped that these meetings and conferences may be made creative and dynamic through the passionate intercession of Christians all over the Empire.

## **Dr. Mott in China**

Word from the China Council says that they are planning to hold the regular Annual Meeting of their Council, covering a period of six days, during Dr. Mott's visit there. In addition, they are arranging four regional conferences lasting four days each.

## The Christian Literature Society of Japan

### A. C. Bosanquet

It may be that some readers of the *Quarterly* do not know exactly what the personnel of the C.L.S. is, or the relative proportion of its Japanese and foreign elements, so we here give the officers for 1929.

#### ADMINISTRATIVE OFFICERS:

General Manager and Head of Publishing Department,  
Dr. S. H. Wainright.

Sales Manager, Mr. K. Matsuno.

Treasurer, Mr. George Grant.

Head of Department for Women's and Children's Work,  
Miss A. C. Bosanquet.

#### EXECUTIVE COMMITTEE:

Messrs. Chiba, Ebisawa, Holtom, Iglehart, Jorgensen,  
Kozaki, Nagao, Reischauer, Rowland, Sekine, Tagawa  
and Young.

Chairman, Dr. Y. Chiba.

Vice-Chairman, Dr. G. M. Rowland.

Minutes Secretary, Miss Z. C. Lemley.

The newest C.L.S. publication is *Marx or Jesus, Which?* by Rev. P. G. Price, pp. 56. Price 35 sen. This little book is one to use widely *now*, for the questions it deals with are seriously troubling or fascinating or confusing many people, especially students, to-day. Just before writing these notes, we heard it warmly commended, not for anything particularly novel, but for its clear, helpful presentation of the problems it takes up, showing as it does the contrast between Marx and Jesus Christ, as regards their methods, their ideals, and the spirit which animated each of them.

Another new book is *The Evolution of Judaism* (Kirisutokyô no Junbi to nareru Yudayakyô no Hattatsu), pp. 204. Price ¥1.50. By Dr. Learned. This is Dr. Learned's latest book, sent to the press about the time he was leaving Japan. It shows how Jewish history and prophetic teaching prepared the way for Christianity,

the Old Testament leading up to the New. It is a study of foundations, very valuable for the encouragement of a right and intelligent use of the Old Testament, and to show its gradual revelation of truth and how much we owe to it.

Mr. H. W. Johns, who has been Sales Manager in the Christian Literature Society since the merger, and who was for many years Manager of the Methodist Publishing House, left for England toward the end of March. While it is Mr. John's furlough time, he has retired from the Kyobunkwan. He was given hearty and appreciative farewell receptions before leaving. He will join Mrs. Johns and the children who returned to England more than a year ago.



## Abolition of Licensed Prostitution

The last number of the Quarterly went to press before the full results of the drive against commercialized vice in the prefectures was known. During the month of December the fight to secure legislation looking toward abolition was carried on in seven prefectural assemblies, and memorials were actually passed in four cases, in Saitama, Fukui and Fukushima by a unanimous vote and in Akita by the casting vote of the chairman. This was indeed a notable victory and one that is having an effect in very varied circles. It was the first break in recent years in the solid wall of opposition to this movement. At the New Year Prayer Meeting on the morning of Jan. 1st at Sendai, the leader, former editor of the leading newspaper of that city, said that from the Christian point of view this victory was the outstanding event of the past year.

In Okayama ken a bill was presented only to be defeated. At first 27 out of 37 members had promised support, but owing to a very determined opposition on the part of the brothel keepers, who declared that they would themselves take steps to change their business, supporters dwindled and the measure did not pass.

In Nagano ken the governor took the step of abolishing the taxes levied on the women in the licensed quarters. Interpreted in a favourable light this may be said to be the first step toward abolition. In the assembly the fight was prolonged until the very last day, the proposed bill becoming a sort of political football between the various parties and factions, so that when the keepers came along with a memorial pledging themselves, as in Okayama, to take steps to close out the business, the sponsors of the bill decided to postpone presentation for one year to give the keepers a chance to implement their promise. A general meeting of the keepers in the prefecture, over 200 in number, is called to meet in Shiojiri during April to consider this matter.

The idea of the keepers, not in Nagano alone but all over the country, seems to be to change the status of the women to that of geisha or waitress and carry on much as before. As a matter

of statistics the number of licensed women is steadily falling while that of the geisha is mounting. The Abolition forces must give close attention to this point for such a tendency is quite the reverse of a gain.

During January the Kyoto Abolitionists in a whirlwind campaign of only three days secured 7,730 signatures to their petition. This petition was presented to the chairman of the prefectural assembly on the 15th. On the 19th a memorial was presented in the assembly calling for abolition of the licensed system, though from the first there was no hope of its passing, for out of 41 members of this notable assembly were not 10 actually themselves brothel keepers, and were not 15 others indirectly connected with the traffic. One of these, when the abolition memorial was presented, moved an amendment that this was a subject rather for the Imperial Diet and the memorial was shelved for the year at least. But the last has not been heard of the matter in Kyoto.

So we have to record four victories and three defeats, but even in the latter cases much progress was made and new ground occupied. This is a matter of education and of mobilizing public opinion and that will take patient effort over a number of years.

Abolition petitions were circulated in thirteen prefectures last fall with the following results—

Okayama .....	3,500 signatures
Osaka .....	3,000
Kyoto .....	7,730
Aichi .....	2,500
Shidzuoka .....	8,500
Kanagawa .....	2,500
Tokyofu .....	10,800
Yamanashi .....	2,500
Ishikawa .....	500
Fukui .....	3,000
Nagano .....	43,400
Hokkaido .....	600
Hyogo .....	???

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88,530 signatures

To this total must be added 15,000 names secured on Haisho Day by the Purity Society and addressed to the Imperial Diet. In this way the public opinion of the country is making itself vocal. So

much for the work in the prefectures.

An attack has been made from two angles in the Diet just closed. Dr. Isoo Abe supported by Messrs. Hoshijima and Uchigasaki presented a bill calling for the gradual limitation of the licensed system in preparation for its total abolition in 1925. Messrs. Miyake, Hoshijima and Ide also presented a memorial to much the same effect. Both were referred to committees of the Diet for study and report. Dr. Abe's bill was out-voted in committee while the memorial was still under consideration when the Diet closed on March 26th.

Newspaper comments were most interesting and mostly in favour of the Abolition measures. One vernacular paper made the comment that the Diet as at present constituted was not worthy to deal with such a moral issue. Another, that the proletarian parties supporting as they did this bill and the Temperance bill might better be called the 'Christian parties'. The 'Times' reference was typical of most of the papers, ending with the paragraph,—"It is hard indeed to clean up a system which is so well entrenched (having referred to the situation in the Kyoto Assembly), but we believe that sooner or later the licensed houses will go."

*Looking forward.* When it is considered that this Abolition movement as a practical political movement has a history of only seven years it will be seen that it has made great strides, and that it is gathering back of it public opinion in a most satisfactory manner. Plans are already in hand for the work of the present year. Abolition societies have been formed in Niigata ken and Ibaraki ken since the opening of the year. In Ishikawa and Miyagi committees have been set up looking to the formation of such societies. It is confidently expected that Toyama, Mie, Shiga and Hyogo ken will fall into line this year. It remains to extend the movement into Kyushu, Shikoku and the Sanyo in the South and into Tohoku and the Hokkaido in the North. The Haisho Remmei, 500 Shimo Ochiai, Tokyofu will be glad to hear from any who desire to assist in pushing this movement in their respective provinces. Much new literature is being made available and assistance will be rendered by the Remmei in other directions as well.

E. C. HENNINGAR.

## Personal Column

**J. K. Lynn**

**NOTE.**—Items for this column should reach Rev. John K. Linn, 921 Shimo Saginomiya, Nogata Machi, Tokyo Fu, by the 10th of June. Contributors will greatly oblige by drafting items in the form used below.

### New Arrivals

**COLLINS.** Nov. 23rd Miss Mary D. Collins (M.E.C.) to 4 Aoyama Gakuin, Tokyo.

**GERRISH.** Nov. 23rd Miss Ella M. Gerrish (M.E.C.) to 4 Aoyama Gakuin, Tokyo.

**NALL.** Miss Ruth E. Nall (R.C.U.S.), graduate of Chicago Music College, to teach music in Miyagi College, Sendai.

### Arrivals

**ACOCK-ALLEN.** Miss Winifred Acock, of Yokohama, and Miss Thomasine Allen, of Sendai, are expected to arrive on the Shinyo Maru, April 12th. Miss Allen recently received the degree of M.A. from the University of Chicago. (A.B.F.).

**ALBRECHT.** January 4th Miss Helen R. Albrecht (M.E.C.), from furlough to Fukuoka Jo Gakko, Fukuoka.

**BERRY.** Dr. A. D. Berry (M.E.C.) arrived January 3rd after having spent over a year in America in the interests of Aoyama Gakuin.

**CHASE.** November 23rd Miss Laura Chase (M.E.C.) from furlough to 4 Aoyama Gakuin, Tokyo.

**COLTON.** Miss Colton, of the M.S.C.C. Oriental Mission Staff, Vancouver, has come to Japan for a two years' study of Japanese language and work. She is living at present with Miss A.M. Henty, Tsukishima, Tokyo.

**GAMEWELL.** Dr. Frank D. Gamewell, for the past four years Associate Secretary for Eastern Asia of the Board of For-



eign Missions of the M.E. Church, recently passed through Japan en route to China on Mission business.

GWINN. Miss Alice E. Gwinn (A.B.C.F.M.) is expected to arrive on April 5th from furlough to resume her work at Doshisha Girls' School, Kyoto.

HACKETT. Mr. and Mrs. H. W. Hackett (A.B.C.F.M.) and family, from furlough, on February 21st. Mr. Hackett resumes his work as Treasurer of the Japan Mission of his Church.

MACCAUSLAND. Miss Isabelle MacCausland, L.H.D. (A.B.C.F.M.) is expected to arrive early in April from furlough to resume her work at Kobe College.

NACE. Rev. I. G. Nace (R.C.U.S.) and family are expected to arrive in Yokohama on April 1st. Their address will be: 12 Higashi Dote Machi, Kame-no-cho, Akita.

Nash. Miss E. Nash, retired C.M.S. missionary, in February to continue evangelistic work in Sanindo, Miss Nash will probably reside in Hamada.

NUGENT. Rev. W. Carl Nugent (R.C.U.S.) and family are expected to arrive on April 12th to reside at 31 Torii Machi, Aizu-Wakamatsu.

PAINE. September 21st Miss Mildred A. Paine (M.E.C.) from furlough to 55 Shimo Negishi, Shitaya Ku, Tokyo.

READ. Dr. Rachel Read returned to Tokyo on February 22nd, after an extended visit to the United States.

RYDER. Miss Gertrude E. Ryder (A.B.F.), of the Young Women's Dormitory, Yotsuya, Tokyo, returned from furlough on March 8th. Miss Ryder studied at Gordon Bible College, Boston, during part of her furlough.

TROTT. Miss Dorothea Trott (S.P.G.) will return to St. Mary's Hostel in April after furlough.

WAGNER. September 14th Miss Dora A. Wagner (M.E.C.) from furlough to Womans' Christian College, Iogi Machi, Tokyo Fuka.

WRIGHT. Miss Leola Wright arrived on March 8th for an extended visit with her aunt, Miss Clara A. Converse, who was for many years Principal of the Soshin Jogakko, Kanagawa, Yokohama.

### Departures

ALEXANDER. Rev. R. P. Alexander (M.E.C.) and family

have left for Canada by way of the ports and Europe. Two elder daughters, Frances and Mary, had been visiting their parents since last summer.

ALEXANDER. February 19th Miss V.E. Alexander (M.E.C.) of Sapporo, on furlough.

ARCHER. Miss A. L. Archer (M.S.C.C.) of Ichinomiya, will sail for home by the "Korea Maru" from Kobe, April 24th.

BAKER. In April, Miss E. M. Baker (C.M.S.) of Poole Girls' School, on furlough.

BIXBY. Miss Alice C. Bixby (A.B.F.), formerly of the Hinomoto Jogakko, Himeji, but temporarily serving at Soshin Jogakko, Yokohama, expects to leave for furlough early in April.

BOYD. Miss Helen Boyd (S.P.G.) is returning to England on furlough in March.

COBB. Rev. and Mrs. E.S. Cobb (A.B.C.F.M.) to America on furlough by way of Palestine and Europe. Their sons, Scribner and William graduate this summer from Amherst and Yale respectively.

COREY. Rev. H. H. Corey (M.S.C.C.) and family of Okaya, are leaving Japan in April for their new field of work in Hilo, Hawaii.

CURRY. January 3rd Miss Olive Curry (M.E.C.) of Hakodate, called home on account of the illness of her mother.

DAVIS. December 6th Miss Lois L. Davis (M.E.C.) of Nagasaki, on furlough.

DAVIS. Miss Mabel Davis (W.U.), who has been teaching in Doremus School, 212 Bluff, Yokohama, for the past few months, has been called home by the illness of her mother.

GARMAN. Mrs. C. P. Garman (C.C.) is leaving in April on furlough, antedated slightly because of the serious illness of her mother. Mr. Garman and the family will leave in June on regular furlough.

HANNAFORD. Rev. H. D. Hannaford (P. N.) and family, of Tokyo, on furlough via Siberian R.R., starting April 9th.

LEININGER. Rev. Albert A. Leininger (E.C.) and family expect to sail April 30th on the S.S. "President Madison" for furlough in the United States. Home address: Mohnton, Pa.

MANDER. Miss Mary Mander (S.P.G.) is returning to England on furlough in March.

PLACE. March 18th Miss Pauline A. Place (M.E.C.), of Ao-

yama Gakuin on furlough.

POLE. Miss Hilda Pole (Church of England) returns to England in April after doing temporary work at St. Mary's Hostel (S.P.G.) during Miss Trott's furlough.

RUSSELL. March 18th Miss M. Helen Russell (M.E.C.) of Hirosaki, on furlough.

RYDER. Rev. S. W. Ryder (R.C.A.) and family will leave on furlough, sailing from Shanghai April 30th on the S. S. "Coblentz" via the ports and Europe. Their address from September will be: Union Theological Seminary, New York City.

SEYMOUR. Miss Seymour, who taught in Doshisha Girls' School, and who is now living at the Kyoto Y.W.C.A. will leave Japan sometime this spring.

STETSON. Rev. and Mrs. Clifford R. Stetson (U.G.C.) expect to sail April 30th on the "President Madison" for furlough in America.

WINTER. Mrs. Annetta H. Winter (R.C.U.S.) and son Richard, resigned, to their home at Prospect, Ohio, U.S.A.

### Changes of Locations

ANDERSON—HERTZLER. Miss Irne Anderson and Miss Verna Hertzler (E.C.) to 500 Shimo Ochiai Machi, Tokyo Fu.

BASSETT. Miss Bernice C. Bassett (M.E.C.) from Aoyama Gakuin to Sapporo.

BYLER. Miss Gertrude M. Byler (M.E.C.) from Hakodate to Hirosaki.

HOWEY. Miss Mary E. Howey (M.E.C.) from Aoyama Gakuin to Hakodate.

### Births

IGLEHART. On February 2nd, to Dr. and Mrs. E.T. Iglehart of Aoyama Gakuin, a son, Charles Stewart.

WILLIAMSON. On February 8th, at Koriyama, Fukushima Ken, to Rev. and Mrs. Everette Williamson (E.C.) a son, Lowell Everette.

### Deaths

HAIL. Rev. J. B. Hail D.D. (P.N.), at Wakayama, Dec. 20,

1928, aged 82, and for nearly fifty one years a missionary in Japan.

**RUSSELL.** Miss Elizabeth Russell (M.E.C.), founder of Kwasuie Jo Gakko, Nagasaki, in 1879, died at Delaware, Ohio, September 6th, 1928.

### Miscellaneous

**AKANA.** Mrs. Catherine Akana becomes a full member of the Japan Mission of the A.B.C.F.M., taking up the work formerly carried on by Miss Howe at Glory Kindergarten and Training School, Kobe.

**BENNINGHOFF.** The furlough of Dr. and Mrs. H. B. Benninghoff, (A.B.F.), Tokyo, has been prolonged until summer. For the present semester Dr. Benninghoff is acting as head of the Department of Religion at Hillsdale College, Hillsdale, Michigan.

The engagement of their son, Mr. Merrell Benninghoff, American Vice Consul at Tokyo, to Miss Edith Averill, of Canadiagua, New York, has been announced.

**BOWMAN.** The Japan Mission of the Reformed Church of the United States held the initial celebration of its Fiftieth Anniversary on March 8th, 1929. The guest of honor was the Rev. J. C. Bowman D. D. President Emeritus of the Theological Seminary of the Reformed Church at Lancaster, Pennsylvania.

**BURNHAM.** Dr. F. W. Burnham, President of the United Christian Missionary Society, Indianapolis, Indiana, and Mrs. Burnham spent the three weeks from February 11th to March 5th, in Japan visiting the work of the U.C.M.S. They had also visited the churches of Christ in Australia, New Zealand, India, Philippine Islands, and China.

**CLARK.** Mr. Francis O. Clark (Y.M.C.A.), new Foreign Secretary for Korea, arrived in Yokohama on the "President McKinley" on March 4th and visited Missionary friends in Japan on his way through.

**HEPNER.** Rev. C. W. Hepner (L.C.A.), of Osaka, who during furlough has been doing graduate work at Yale University, has, together with Rev. H. Inadomi, of Kyushu Gakuin, been appointed to represent the Japan Lutheran Church at the Second Lutheran World Convention to be held in Copenhagen, Denmark, beginning June 26, 1929.



**NISHIO.** Rev. Kotaro Nishio, head of the Evangelistic Department of the Kumiai Kyokwai, has been seriously ill in Tokyo since the first of February.

**STEADMAN.** Rev. and Mrs. F. W. Steadman (A.B.F.), formerly of Morioka, are temporarily located at 170 11th Ave. Seattle. Mr. Steadman is doing part time work in connection with the Japanese Baptist Church in Seattle, but hopes to be able to return to Japan within the year.

### **New Arrivals**

**CRAWFORD.** Rev. Vernon C. and Mrs. Crawford of the Southern Pres. Mission arrived at Yokohama March 4.

**JEAN.** On 25th January, Miss Frances Edith Jean, (P.E.), Trained Nurse, to work at St. Barnabas' Hospital, Osaka.

### **Arrivals**

**NICHOLAS.** Rt. Rev. Shirley H. Nichols, Bishop of Kyoto, and Mrs. Nichols (P.E.) and their four children expect to arrive at Yokohama, 15th March, on the Tenyo Maru, from furlough in the U.S.A.

**SMITH.** The Rev. P. A. Smith and Mrs. Smith (P.E.), of the District of Kyoto, expect to arrive at Yokohama, 18th March, on the S.S. Pres. Grant from furlough in the U.S.A.

**MCGRATH.** Miss Etta S. McGrath (P.E.), secretary to the Bishop of Kyoto, expects to arrive at Yokohama 1st April, on the S.S. Pres. Cleveland from furlough in the U.S.A. She will be accompanied by her sister Mrs. E. H. Wells of New York.

**SCHERESCHEWSKY.** Miss Caroline E. Schereschewsky (P.E.) of Nara expects to arrive in April from furlough in the U.S.A.

### **Departures**

**PAINE.** Miss Margaret R. Paine (P.E.) of Kyoto left 24th December for her home in Miami, Fla., called to the bedside of her mother.

### **Change of Address**

**REMBERT.** Miss Sallie Rembert (P.E.) of Kyoto from Muromachidori Shimotachiuri Sagaru, to Koromonotana dori Demizu Agaru, Kyoto.

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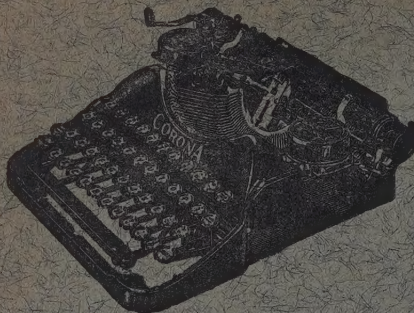
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